FOUR SERMONS

PREACHED

Upon Special Occasions,

By the late Reverend

Mr. **William Gough**,

Minister of the Gospel, in the County of *Wilts*.

He being Dead, yet speaketh.

LONDON, Printed for **John** and **Henry Hammond**, Booksellers at *Bath*, and at the *Devizes*, 1695.

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By *J.* and *H. Hammond*

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THE EPISTLE TO THE READER.

AS David *asked the* Egyptian Boy, *it is commonly asked of every* Book; To whom belongeſt thou? and whence art thou? 2 *Sam.* 30. 43. *Upon the Requeſt of the* Publiſher *and the* Bookſeller, *I make the Anſwer for this*

Book, to such as may not have heard of the Author's *Name.*

It is an Holy Relique, *of a* Prophet honoured in his own Countrey. *A Divine inferior to none, that I hear of, therein; either for substantial* Worth, *good* Name, *or* Service *to the Kingdom of Christ.* Wiltshire, Somerset-shire, *and several other* Counties, *need not be told of this.* Conformists, *and* Non-Conformists, *that are of serious Religion, will, both of them, vouch it. Of very good* Mini-

Miniſters, very few have ſo good a Report of all Men, and of the Truth it ſelf, *as this my Holy-Catholick-Spirited Friend was Bleſſed with. To the Praiſe of* Marlbrough Magiſtrates *I record it, They ſaw his true* Eminence, *and treated him (Alive and Dead) with more than vulgar* Kindneſs *and* Reverence! *The Flock that called him thither,* Rejoyced in his Light, *and bitterly* Lamented its Loſs. *As for the illaudable Behaviour of ſome ſhort-ſighted Brethren and Neighbours,*

his

his Charity covered the multitude of its Miscarriages. *Mine, doth* Hope *that before this time they are* Repented; *and* Desire *that they may for ever be* Buried.

Of these Sermons, *the* First *and* Third *shew the Duty of* all Christians; *the* Second *and* Fourth *the Duties of* Private Christians, *and their* Ministers: *And all shew their Author a* Workman, not needing to be ashamed. *The wiping off some Hearers* Calumnies, *and the gratifying many others* Importunities, *were* the

the first Motives unto this Publication. I little doubt, but if all his other Manuscripts *were Published, they would be found of equal* Soundness *and* Strength *with these. So, I am sure, were his* Discourses, *whereof I have been an Hearer.*

It were a Pity, that the Honey *here dropt should be as* that whereof no Man Tasted, 1 *Sam.* 14. 26. *Neither is it to be doubted, but where-ever the Author hath bin* Heard, *he will be gladly* Read. *Yea, and where duly Read, he will have it*

said,

said, as Abigail *had*; Blessed be the Lord God that sent thee, and Blessed be thy Advice! *Wherefore may that good Wind* that bloweth where it listeth, *blow abroad these* Leaves, *and bless them, and make them* Medicines, *and use them for* the Healing of Spiritual Sores.

So Prayeth

One desirous to promote the common Salvation,

Daniel Burgess.

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According as these Sermons find Encouragement, you may expect to see more of the Reverend Author's Works Publish'd in some due time.

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True Christian's super-Eminence:

A
SERMON
Preach'd at
Marlborough in *Wilt-shire*,
TO THE
Church of Christ there,
When newly depriv'd of their
Reverend and Holy Pastor,
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By his Learned and Godly Successor,
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Mat. 5. 46, 47.

For if ye love them, which love you, what Reward have ye? Do not even the Publicans the same? And if ye salute, (or friendly entreat, ἀσπάζεσθε, Tit. 3. ult. Greet,) your Brethren only, What do you more than others? Do not even the Publicans so?

THIS Text speaks Twofold Language.

1. To your self Love, as you are Men, and Women, Rational Creatures, that are mov'd much by Rewards and Recompences for what they do; *What Reward have ye?* or, as Luke 6. 32. *What Thank have ye?* what Mat-

them expresseth by the Word μισθος, *Reward*, *Luke* expresseth by χαρις, *Grace*; to intimate,

1*st*. That the Reward of Glory, is a Reward of Grace, and meer Grace. Rom. 6. 23. *The Gift of God is eternal Life, through Jesus Christ our Lord.* 'Tis *Præmium, sed gratuitum*, a gratuitous Reward for no meritorious Deed.

2. That a good Work (such as loving them, that love us) done for some carnal or civil Respects, or through some meer natural Motion, or which is but an hired Affection, and is not done for the Love of *GOD*, hath no gracious Approbation, or Recompence of Reward from *GOD*.

2*d*. To your Consciences; As Christian Men, and Professors of Religion, to do more than Publicans

cans and Sinners do. Very Publicans will friendly entreat, and greet their Brethren, and love them, of whom they are beloved; and do good to them, of whom they receive good: You must do more; *Love your Enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you, and persecute you,* ver. 44. This Conscience (that *præjudicium judicij*, as *Tertullian* calls it, that fore-runner of Judgment, and Bosom-Preacher,) Teacheth and Preacheth.

For Explication sake, I shall enquire,

1. Concerning these Publicans,

First, What they were? Now these Publicans, among the *Jews*, were a sort of Officers, very In-

famous for their covetuous Exactions upon the People, who therefore hated them, and held them farthest off from Heaven of any Men. Their Office was Toll-Gathering, or Collecting the State-Rents, an Office subject to great Oppressions. Insomuch that an honest faithful Publican was so rare a thing, that one *Sabinus*, for his honest Managing of that Office, (one may be good in any Office) in an honourable Remembrance of him, had certain Images erected, with this Superscription, κανῶς τελωνήσαντι *To the Honest Publican.* Hence we find in the Gospel, Publicans and Sinners go hand in hand; sometimes they are coupled with Heathens; *If a Man refuse to hear the Church, let him*

be

he to thee as an Heathen Man, and a Publican, Mat. 18. 17. sometimes with Harlots; *Publicans and Harlots go into the Kingdom of God before you*, Mat. 21. 31. sometimes with Sinners; *As Jesus sate at meat, many Publicans and Sinners came and sate down with him and his Disciples. And when the Pharisees saw it, they said unto his Disciples, why eateth your Master with Publicans and Sinners?* Mat. 9. 10, 11. And whereas it is said in the Text, *Do not the Publicans the same?* Luke has it, 6. 33. *Sinners also do the same.*

Secondly, What they did? Why, they *Lov'd those that lov'd them, and did good to those that did good to them*, Luk. 6. 32, 33. *and*, in the Text, *friendly intreated their Brethren.*

2. Con-

2. Concerning Brethren in the Text. And the Question is What ſort of Brethren are meant? There are four ſeveral ſorts of Brethren, ſo named:

Firſt, From the ſame Womb wherein they were conceiv'd, as *Cain* and *Abel*. *Where is Abel thy Brother?* ſaid *God*, Gen. 4. 9.

Secondly, From the ſame Kindred wherein they are Ally'd, as *Abraham* and *Lot*; *Let there be no ſtrife, I pray thee, between thee and me, for we are Brethren*, Gen. 13. 8.

Thirdly, From the ſame Countrey, or Nation, wherein they were Born, and Bred. *Rom.* 9. 3. *Paul* calls the *Jews*, *Brethren*, becauſe they were his *Countreymen*. And, Act. 7. 23. *It came into*

into Moſes' heart, at forty years old, to viſit his Brethren, the Children of Iſrael.

Fourthly, From the Profeſſion of the ſame Religion: And ſo all *Chriſtians* are Brethren, all *Papiſts*, all *Proteſtants* are Brethren.

Now, we may take-in all theſe ſorts of Brethren into the Text; Brethren by *Birth*, by *Blood*, by *Nation*, and by *Profeſſion*. For even Publicans, and other Sinners, may love, kindly entreat, and be friendly affectioned to all theſe ſorts of Brethren: But the Followers of Chriſt muſt fly a higher pitch, and get above others, and do more than others; ſuppoſe more than Publicans and Sinners.

DOCTRINE.

DOCTRINE.

Not only ſomething ſingular and different from others; but ſomething ſuper-eminent, exceeding, and ſuperiour to others, (or more than others do,) is expected and required of all thoſe that would approve themſelves the Diſciples of Chriſt.

Indeed, What ſo great Matter is it to love them that love you? and to treat your Brethren friendly? Very Publicans and Sinners will do the ſame; but Chriſtians muſt do more.

For Method and Exemplification ſake, I'll particularize, or point out ſome choice particulars, wherein the Diſciples of Chriſt muſt do more than others.

Firſt,

First, They must deny themselves, and take up the Cross, and follow *Christ* daily; else, What do they more than others? A proud Pharisee will pride himself, that he is not as other Men. A penitent Publican will proclaim himself a Sinner, cry *Peccavi*. Others seek themselves, pride themselves in their Attainments, please and exalt themselves, and decline the Cross. But they must deny their best selves, and cross their own Wills, and abandon their natural Desires, and carnal Affections. They must deny themselves for *Christ*, who denied Himself for them, and be nothing at all, that *Christ* may be all.

They must deny their own strength of Reason, seeing *Christ* is

is their Wisdom; their own Merit of Works, seeing He is their Righteousness; their own Lustful Affections, seeing He is their Sanctification; and their whole Selves, seeing He is their Redemption: The way of *Self-denial*, and the *Cross*, is the way to *Bliss*, through which *Christ* himself past, and appointed the same to all his Followers: This is the Ground, and true Institution of a *Christian* Life: It is the most excellent Saving Knowledge of *Christ*: The first Lesson of all *Christianity*: Different to the Natural Man, and Contrary to the Spirit of the World: This is to do more than others do.

2. They must *Sanctify God's Sabbaths, and Reverence his Sanctuary*; else, What do they more than

than Others, whose course and custome is to prophane GOD's Sabbath, and pollute his Sanctuary? So that if the *Lords-Day* should be named according to some Mens idle Observation, or rather vicious Prophanation of it, it should be called, *Dies Dæmoniacus*, rather than *Dies Dominicus*. But 'tis the Part and Property of *Christ*'s Followers, to sanctify *God*'s *Sabbath* by a Reverent Resorting to his Sanctuary; and not Prophane the Day, as many others do, by Idling, (and perhaps it is as well, if not as great a Sin, to be Idle, as to Work on the *Lord*'s *Day*) by running to *Whore-Houses*, and *Tipling-Houses*; as they do in *Germany*, whereof *Alsted* made the fore-mention'd Complaint.

They

3. They must *stand in Awe, and Sin not*, Psal. 4. 4. else, what do they more than many others, whose Lives are a continual Sinning, a daily proceeding from Evil to Evil, a rising up early to Drink and be Drunken? But Saints Lives should be a continual ceasing to do Evil, and learning to do Well: A casting off the Sinner, and putting on the Saint: A *denying Ungodliness, and worldly Lusts, and living Soberly, Righteously, and Godly in this present World*, Tit. 2. 12. *An awaking to Righteousness*, &c. 1 Cor. 15. 34.

They must *not go in the way of evil Men, but avoid the Path of the wicked, pass not by it, but turn from it, and pass away*, Prov. 4. 14, 15. else, What do they more than others? What means this heap

heap of words? certainly there is an *Emphasis* and Earnestness in this Repitition; 'Tis to forewarn us of the Danger of having our Conversation with wicked Consorts, which are greatly Endangering to good Men, as Weeds are to good Corn; or, as an Infected House is to all the Neighbourhood: And binds Men over to a Participation of their Sins and Punishments.

5. *They must bring forth Fruits meet for Repentance*: *i. e.* such as bear no open Repugnancy and Contradiction to the *Repentance* they profess, but are in some sort meet and suitable to it; Else, what do they more than others, whose Lives are void of Repentance, and ἀναξιον, inconsistent with *Repentance*? For, though they

they may profeſs a Repentance, their Practice gives the Lye to their Profeſſion: Herein muſt *Chriſts* Diſciples do more than others, *viz.* evince and evidence their *Repentance* to be a *Repentance* not to be repented off, by ſhewing ſuch fruits of *Repentance* as may bear Weight in the Ballance of the Sanctuary, prove it to be right, and amount to juſt as much as *Repentance* comes to.

6. They muſt *walk worthy of the Vocation wherewith they are call'd*, Eph. 4. 1. They muſt *walk worthy of the Lord*, Col. 1. 10. And *worthy of the Goſpel*, Phil. 1. 27. elſe, What do they more than others, whoſe Life ſhames their Belief, and Converſation contradicts their Profeſſi-

on?

on? A good Belief, and bad Life, (and such is the common Life of Men) are greatly Contradictory and Inconsistent.

7. They must *shine as Lights in the World*, Phil. 2. 15. else What do they more than others, that walk according to the course of the World? Whilst Sinners walk as Children of the Night, and of Darkness; Saints must walk as Children of the Light, and of the Day; and see that their Light so shine before Men, that Men may see their Good-Works, and *God* Reward them: That Men may see their Good-Works, and Glorify *God* in this present World; and *God* may see them, and Glorify them in the next.

8. They

8. They must *abstain from all appearance of Evil*: Else, what do they more than others, that call Good Evil? They must labour to live not only *sine Crimine*, without any gross Fault; but also, *sine Labe*, without any Flaw, or Scar upon them, that the World may have nothing to spot them withal. *Many things are lawful that are not expedient*, 1 Cor. 6. 12. And (*Quicquid non expedit, in quantum non expedit, non licet,*) so far as a thing is Inexpedient, it is Unlawful. Things indifferent in their Nature, may be inexpedient in their Use. Unless you observe these Rules, what do you more than others, who do nothing hereafter?

9. They must *do unto others, as they would be done unto themselves*:

ſelves: Elſe, what do they more than others? This *Chriſt* lays down as a Royal Law and General Rule of Righteouſneſs in common Converſation, and mutual Interdealings, according to which, to converſe with Men, *Matt.* 7. 12. Would you not be wronged your ſelves? do not wrong others. Would you not be oppreſſed, defrauded, defamed, or reviled? do not oppreſs, defraud, defame, nor revile others. If you would not upon every ſlight Report, and groundleſs Surmiſe, be evil thought of your ſelves; do not upon every the like ſlight Report, and groundleſs Surmiſe, think evil of others: Elſe, what do you more than others; that if they be revil'd or defamed, will revile and defame again? Why

ſhould

should you do that to another, which you your selves would be loath to suffer?

10. They must *bear one anothers Burdens*, Gal. 6. 2. else, What do they more than others, who rather heap Burdens upon others? Thus the *Pharisees*, *Mat.* 23. 4. laid heavy Burdens, and grievous to be born on other Mens Shoulders, but would not touch them, to help them to bear them, with their little Finger. So do our Modern *Pharisees*, *Popish Priests*, and others. But it may be ask'd,

First, *What were these Burdens?* They were Uncommanded Rules and Cannons, commanding Men to do thus and thus in the manner of *God*'s Worship; Humane Impositions on Mens Consciences, and the like.

Second-

Secondly, *What is it to bear one anothers Burdens?* 'Tis to support the Weak, be Patient towards all; 'Tis to have a Feeling of our Brethrens Infirmities, wherewith their Consciences are Burdened; to bear with them, and help them to bear them. *If any be overtaken in a Fault, ye which are Spiritual, restore such a one in the Spirit of Meekness*, Gal. 6. 1. Open your Ears to hear the Complaints, and your Hearts to compassionate and grieve over the Grievances of your Brethren.

11. They must *Labour to abound more and more*, 1 Thes. 4. *To be zealous of*, and eminent in *Good-works*, 1 Tit. 2. 14. To get above others, and have their feet where other Mens Heads are.

are. *To covet earnestly the best Things*, 1 Cor. 12. 31. To be zealously affected in a good Matter: Else, what do they more than others will do, who think it enough to be a little Religious though they be not so Zealous? the carnal Gospeller says, 'Tis good to be Religious but with Discretion. Be not Righteous overmuch, says the Flesh: And says the *Politician*, 'tis good to keep on the warm side of the Hedge, and launch no further into the deep of *Religion*, than we may be sure to come safe to the Shore. But we have not so learnt *Christ*, we are taught of him to be full of Goodness, and fill'd with all Knowledge, with the *Romans*, *Rom.* 15. 14. To be full of Good-works; with *Tabitha*

All

Acts 9. 36. To walk circumspectly, ἀκριβῶς, *accurately, exactly*, *Eph.* 5. 15. To get to the Top of Godliness, 2 *Pet.* 3. 11. *What manner of Persons ought ye to be?* How Accurate and Elevate above the common Stint, the ordinary Strain of most others.

12. *They must love the Brethren*; Else, what do they more than others? 1 Joh. 3. 14. *We know that we have passed from Death to Life, because we love the Brethren.* And ver. 10. *In this the Children of God are manifest, and the Children of the Devil: Whosoever doth not Righteousness, is not of God; neither he that loveth not his Brother.* Love of the Brethren, is the grand Characteristick of a Disciple of *Christ*, or the Characteristical Distinction

ction betwixt Saints and Sinners. *By this shall all Men know that ye are my Disciples, if ye have love one to another*, Joh. 13. 35. A Specialty of Love is to be reserved for Brethren; yet, so that none be excluded from our Love, which must be extended to all, not limited to some, 1 *Thes.* 3. 12. And the Grand Motive to love one another, is taken from *Christ's* Love to us, *Eph.* 5. 2.

13. They must *love their Enemies*; else, What do they more than others, who love Friends, not Enemies? *If ye love your Brethren only, what do you more than others? I say unto you, Love your Enemies*, Mat. 5. 44. Among Publicans and Sinners, 'tis a receiv'd Practice to exchange good Turns, and retaliate Kindnesses.

neſſes. Now, Chriſtian Love ſhould go one ſtrain beyond Heatheniſh. To requite Good, for Good, is civil Courteſie; to requite Evil, for Evil, is Diabolical Envy; to requite Evil, for Good, is hateful Ingratitude; but to requite Good, for Evil, is Chriſtian Love and Charity. And the grand Motive to love our Enemies, and bleſs them that curſe us, is taken from the Example of the *Great GOD*, and our *Heavenly Father*. *But I ſay unto you, love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you; That ye may be the Children of your Father which is in Heaven, which maketh his Sun to riſe on the evil, and on the*

good, and sendeth Rain on the just, and on the unjust, Mat. 5. 44, 45. But if you love them, and none but them that love you, How do you resemble your Heavenly Father? and, What do you more than others?

The Uses of this Doctrine are,

First, Of Examination, Whether and wherein ye do more than others? You profess, know, and hear more; and, What do you do more than others? How much more good have you done? You have had better Means of Grace, than many others.

1st. You have had the Bible, which the Heathens never had. They never heard of a *Christ* Crucified, as you have heard. You have had Ministers Preach

to

to you, and a Way of Salvation chalk'd out before you, which they never had.

2*dly*. Again, You were never told, That Ignorance is the Motive of Devotion, as the Papists are. You were never kept from Reading the *Bible*, as they be. You have not the *Scripture*, and the *Publick Worship*, in an unknown Tongue; but in your own Language, which the Papists have not.

3*dly*. Again, You stand on the upper Ground, and have had the Start, and upper-hand, and Advantage of many, Professing themselves to be Protestants, as well as your selves. Your Lot has fallen, where you have had Line upon Line; and you have had plain and powerful Preach-

ing, Perſwading, and Preſſing to come to *Chriſt*, who is the *Way*, the *Truth*, and the *Life*, and turn to *GOD*; When many of your Fellow-Countrey-Men, and Neighbours, have had the Unhappineſs to be placed under *Blind Guides*, *Bad Miniſters*, that are not likely to have much concern for the poor Peoples Souls, who have ſo little Care for their own. Now, *To whom much is given, of them more is required*, Luk. 3. 48. The more any People are in Priviledges, if they be not improv'd, the more they ſhall be in Puniſhments. You have had more than *Heathens*, *Papiſts*, and many *Proteſtants* Priviledges; and if you have not more than their Piety, you'll have more of their Puniſhments. The worſe your

your Case, the severer your Account will be.

Secondly, Of Exhortation; To shew that you can do more than others, *&c.* more than Publicans, and Sinners, Ignorant Heathens, Besotted Papists, Bigotted Protestants will do, and yet no more than all true Christians, and *Christ's* Disciples should do. Do you shew as much,

1*st.* In all the forementioned Instances, in Denying your selves, in Sanctifying *God's* Sabbath, *&c.*

2*dly.* In these following Instances, that may be superadded to the former, *ex abundanti*, or over and above.

1. In standing fast in your Christian Resolution, while many others draw back. Let Sincerity keep you from Halting; Vi-

gilancy from Stumbling; Stability from Wandring; Resolution from Tyring and drawing Back: Let it never be said of any of you, as of the *Galathians*, *Gal.* 5. 7. *Ye did run well, who* [or what] *did hinder you, that ye should not obey the Truth?* How came ye to be sowr'd, and leaven'd with Errour, stop'd and hinder'd in your former Course of Piety? The Resolved Christian is the Man for Heaven. Resolution is the Armour and Honour of a Christian, that sets him above all Dangers, and carries him through all Difficulties. 'Tis for want of Resolution, that many so shamefully abandon their Station in Religion. He that will be a Christian must expect Opposition, and therefore needs Resolution

tion to carry him on to the end of his Journey. He that runs well for a while till he Sweats, and then, for want of Reſolution to hold on, ſits down, and takes Cold, endangers himſelf to a Conſumption or Hectick.

2. In Moving forward in your Chriſtian Converſation, while others ſtand at a Stay, or decay, and looſe the things that have been wrought on them, 2 *Joh.* 8. *Look to your ſelves, that we looſe not thoſe things which we have wrought, but that we receive a full Reward.* ſome Copies read, *which ye have gain'd, but that ye receive a full Reward.* We have ſeen ſome, whoſe Beginnings in Religion have been very Promiſing, and given great Hopes of fair Proceedings, that have grown

weary of Well-doing; that have been Rath-ripe, and ſoon Rotten; fair in the Bloſſom, but have fail'd of Fruit. Far be it from me to doubt of any of your Perſeverance, and holding on, and moving forward; However, Caveats are not amiſs, even to thoſe that ſhew ſome Zeal of Religion; eſpecially in ſuch times, wherein we ſee Iniquity abound, and Love and Zeal grow cold with many; being either allured with Eaſe and Profit, or elſe affrighted with Reproaches and Dangers. Let others Falls be your Fears; at leaſt your Cautions, leſt you abate of your former Fervency, or be noted of leaving your firſt Love, (a brand on *Epheſus*) and ſo looſe the Reward of all your former Hearing, Reading, Praying, and Obeying.

3.

3. In Bearing, and Forbearing, and Forgiving one another, while many others are all for Revenging. *Ye that are ſtrong, bear the Infirmities of the weak*, Rom. 15. 1. Can you diſcern things that differ, and cannot you bear with them that are defective, and pardon what you cannot Praiſe? To Bear and Forbear, ſaid, one is the Sum of all Humanity, and Height of Moral Perfection. To Give and Forgive is the Sum of Chriſtianity, ſaid another. The latter of which, as it is moſt Difficult, ſo it is moſt Noble, and that which is peculiar to the Diſciples of *Chriſt*.

4. In yielding, and ſuffering your ſelves to be overcome with the Evidence of Truth, while others impriſon the Truth in Unrighteouſneſs.

righteousness. He that's in a Fault or Error, cannot acquit himself better, than by retracting, and leaving it. To be overcome by Truth is a noble Victory, and not so much a Foil, as a Virtue, and an Honour; for in being thus Conquered, we our selves obtain a noble Conquest over our selves.

Hitherto I have kept touch with my Text and Doctrine. I have another Text to speak to next: and you your selves are that Text, with Respect to what hath lately befallen you; now that you have been broken with Breach upon Breach, as *Job* complain'd, *Job* 16. 14. Breach after Breach, more Breaches than one.

First

First, GOD hath made a Breach upon you, in taking away two Ministers from you in little more than three Years. *God* speaks to you by this Breach, not to let it pass without Heedfulness, or to be observ'd without Usefulness. Who knows but that either,

1. They may be taken away in Mercy to them, *from the Evil to come*, Is. 57. 1. As *Methusalem*, that godly Patriarch, was taken away the Year the Floud came. Or as *Austin*, that Learned Father, immediately Died before the Sacking of *Hippo*, where he lived. Or as *Pareus*, that Godly Divine, before the taking of *Hidleberge*. Or as *Luther*, that famous Champion against *Popery*, before the Wars broke out in *Germany*, and

and ſo were delivered from the Evil to come.

2. They may be taken away in Judgement to you. You may have ſinned them away; and it may be a Sign of *God*'s Diſpleaſure againſt you, to have taken them away. 'Tis counted an ill Sign to the World, when the Luminaries of Heaven are Eclipſed. However it be, you have been broken with Breach upon Breach.

Secondly, Satan has made a Breach among you. You have been Disjointed, Divided, Diſunited. The Lord help you, and ſet you to Rights again. And was not the hand of *Joab*, the Malice and Craft of Satan in it? Be not Ignorant of his Devices. But ſo it is, that both *God* and Satan have made a Breach among you.

you. And how to get these Breaches made up, *Hic labor, hoc opus.* Well, I know, in a common Fire in a Town 'tis to more purpose to strive to put it out, than to inquire how it came; or who was in the Fault of its Firing. Will you hear me now a few Words in plain Truth and Soberness? And for this I claim the Priviledge of my Place to speak plainly; and I'll promise you to keep within the Verge of my Commission, and speak nothing but out of meer Good-will to you, and with Respect to the Honour of Religion, and the Glory of *God.*

I have only a few things to offer you, for making up former, and preventing farther Breaches.

1. By

First, By way of Caution, that you beware,

1. Of Striving about a Minister before you have one. Let there be no Strife, but to get one that's well Experienced in the World, well Skill'd and Studied in the Word, able to convince Gain-sayers, and to divide the Word aright, Skilful to know when 'tis fit to be a *Boanerges*, or Sun of Thunder, and when a *Barnabas*, or Son of Consolation; whose Words may be *as Goads, and Nails fastened by the Masters of Assemblies*, &c. Eccl. 12. 11. Strive to get one that will not bow to flatter any that look for it, nor disdain to comfort the Humble, or any that need it; And knows how to interweave Promises and Threats, so as never

ver to open either a Pit of Despair, but to cover it again with Comfort, or a Gap of Presumption, but to hedge it in with Cautions. Let there be no Strife else about getting a Minister.

2. Of Striving with your Minister, when you have one. Let it not be said of any of you, as was said of the People of *Israel*, Hos. 4. 4. *They are as they that strive with the Priest*: which is,

1. To Strive with *God*, whose Officers they are, in whose Name the Priests Administer Holy Things. And,

2. To invert *God's* Order, who hath ordain'd that the People hear and obey their Teachers, and not prescribe to them; but follow their Guides, and not run before them.

3.

3. Of uncharitable Cenſuring of one another, and aggravating Infirmites into Enormities, as if no one could be a Saint, that is not an Angel. Be more Sollicitous to grow better your Selves, than Cenſorious to tax, and judge others. Duty obligeth us to Reprove and Rebuke a Brother; but Charity withal binds us to compaſſionate his Infirmities, and if any ill Action he hath done, be capable of Excuſe, to excuſe it: However, avoid all uncharitable Cenſoriouſneſs, knowing that nothing Humane is ſo perfect, but may be ill Interpreted, and Men, while they are but Men, will have Imperfections. But the Fewer, the Better.

Fourthly,

4. Of Rendring Evil for Evil, Railing for Railing. *Non est minus mali referre injuriam, quàm inferre*, ſaid *Lactantius*: 'Tis as bad to Revenge Wrong, as to do Wrong. He was a Wiſe Man that ſaid, *Better is he that ruleth his Spirit, than he that taketh a City*, Prov. 16. 32. Self Conqueſt is the moſt Difficult, and moſt excellent in this Caſe.

5. Of taking up ill Conceits one againſt another upon bare Reports, or upon meer Prejudice: For Rumour often miſrepreſents Things and Perſons; and Prejudice alway misjudges them. *Prejudicium tollit judicium.* All looks Red to him that hath Blood-ſhotten Eyes, and Yellow to him that hath the Jaundice.

6. Of

6. Of being ſelf Opinion'd, & abounding any of you in your own Sence. Every Bird thinks his own Egg beſt: And every Man is apt to have a good Opinion of his own Opinion, though none of the beſt; becauſe it is his own. Many are the Cheats and Miſchiefs of Opinion.

1ſt. It exerciſes great Power, or rather a Tyranny, over Men in many Caſes, and after a ſtrange Manner makes them try Cauſes *coram non Judice*, and determine Matters beyond their Cognizance. Self-Will, and Self-Opinion breed no ſmall Diſturbances in *Chriſtian* Societies.

2dly. It often runs Men into Extreams: For whilſt Men take an Account of Moral Good and Evil, and what is beſt and fitteſt

to

to be done, by measures of Opinion, in seeking to avoid one Extream, they often run into another. In a Word, our own Opinions become Good or Bad, True or False, according to the Light that guides us. A little Matter will improve a strong Opinion into a Belief.

7. Of Wracking and Wresting Scripture to serve Turns, and private Conceptions. Rather bend your Opinions to the Scripture, than the Scripture to your Opinions: Rather fetch your Sence from the Word, than impose your Sence upon the Word: Think not to lead the *Holy-Ghost*, but follow him. Suppose that many things are *God's* Word and Will, which exceed your Will, and you cannot comprehend.

Sirs,

Sirs, If in these Cautions I have mistaken your Case, or misjudged your Temper, I crave your Excuse and Candor; If otherwise, I have hit you in the right Vein, I challenge your Consideration of them for the future.

Secondly, By way of Counsel I advise you.

1st. To humble your selves for former Feuds, Animosities, and Discords. For the Divisions of *Reuben* there were once great Thoughts of Heart, great Impressions, Woundings, and Jealousies, *Judg.* 5. 15. And shall not there be the like for your late Divisions? Mourn for what you cannot mend in this kind. And look how much you have put into the Scale of Sinning, that

that you put juſt as much into that of Sorrow and Mourning.

2*dly*. To lament your Loſs in your late Miniſters, ſo near together, and ſo little one after another, never to labour among you more. 'Tis *God*'s Will, and our Duty, as well to Mourn when we ſee Labourers in *God*'s Vineyard call'd in, as to pray for their ſending forth: The ſame Church-Compaſſion calls for both. 'Tis a diſmal Doom, *Mic.* 3. 6. and to be lamented in any People.

3*dly*. To paſs by any petty Unkindneſſes that may have paſt between you in time paſt. I know 'tis incident to good Men to fall out ſometime by the way, though they aim all at the ſame Journeys end. *Paul* and *Barnabas*,

has, two great Pillars of the Church, formerly familiar and bosom Friends, had a sharp Contention and Clash; which yet *God* ended, and sanctified to the Multiplication of the Church. I do not say 'tis any part of their Goodness in good Men to clash and fall out, but I am sure it is a necessary part of their Duty to fall in again, and not suffer every petty difference in Opinion to beget an alienation of Affection, any more, than every petty Unkindness may make a Divorce 'twixt a Man and his Wife.

4thly. To lay aside Syding, Dividing, and Crumbling into Parties. This *Studium partium*, or making of Parties, has perhaps done as much Mischief by Disturbance of the Churches Peace, as the

the Devil and his Agents have done by perſecuting of the Churches Piety. Therefore let not Faction, but Faith be the Bond of your Affections; and not Syding with Parties, but Serving of *God*, be the Compaſs of your Love and Communion.

5thly. To bear the Reproofs of your Paſtor, and take them not for Reproaches. *Heſicius* diſtinguiſhed of three ſorts of Men, the firſt, and beſt, are thoſe that live ſo well, as not to need Reproof: The ſecond, and thoſe too bad, are that do not ſo well, but cannot be content to hear of it: The third, and thoſe worſt of all, are thoſe that will neither do as they ought, nor be admoniſhed to do better, but ſcorn and ſpurn at Reproofs. I hope better things of you. *6thly.*

6thly. To carry your selves Prudentially towards them that are without, and from whom you differ, *Col.* 4. 5. *Walk in Wisdom toward them that are without, redeeming the Time.* Neither causelesly taking Offence at them, nor carelesly giving Offence to them. The Church was then under persecuting Governours, and vexed with bad Neighbours, both Enemies to Truth and Godliness. And the Churches Wisdom is call'd for in these Cases, for these ends,

First, That they violate not the Peace and Purity of their own Consciences.

Secondly, That they harden not others against Truth and Godliness, by a complying Familiarity with them in their Sins.

Thirdly,

Thirdly, That they alienate not others Love from Truth and Godlineſs by any rigid Auſterity, Strangneſs, or Sowrenels of Carriage.

7. To *Study to be Quiet*; live in Love, have Peace one with another, ſeek Peace and purſue it. You call *God* Father, call one another Brethren. Do not anathematize from *Chriſt* all that cannot ſubſcribe to your Articles, or Sentiments. If any one that is a Profeſſor of Religion, and a Member of your Communion be in a Fault, tho' you may never the more love the Fault, yet remember how you muſt uſe the Perſon. In a word, ſhew your ſelves *Chriſt*'s Diſciples in bearing upon you that grand Characteriſtick of the Diſciples

of *Christ*, *Joh.* 13. 35. *By this shall all Men know that ye are my Disciples, if ye have Love one to another.* 1 Cor. 10. *I beseech you Brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no Divisions among you; but that ye be perfectly join'd together in the same Mind and in the same Judgment.* 1 Thes. 3. 12. *The Lord make you to increase and abound in Love one towards another, and towards all Men, even as we do towards you.*

FINIS.

Concio ad Clerum, & ad Populum:

A SERMON

PREACH'D

In an ASSEMBLY of Divers Miniſters, & Others,

IN A

Licenſed Meeting-Place,

March 3*d.* 169½.

Accommodated to a peculiar Occaſion.

By William Gough, *Miniſter of the Goſpel, and an unfeigned Lover of Truth and Peace.*

LONDON, Printed for *J.* and *H. Hammond*, 1694.

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1 Theſ. 5. 12, 13.

And we beſeech you, Brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you. And to eſteem them very highly in Love, for their Work's ſake; and be at Peace among your ſelves.

IN the choice of this Text, I think my ſelf out of the reach of any juſt Suſpicion of any Deſign, on my part, to preach my ſelf, or ſcrue my ſelf into your Eſteem; having ceaſed, and been refuſed by ſome of you to be your Paſtor. I ſuppoſe you cannot be Ignorant, but

must know, how I proffered my whole Self, and Service, to this Congregation, to live among you and to perform all paſtoral Work towards you; as is not only the Advice of all the united Miniſters of *London*, that Miniſters ſhould do; but alſo a thing of moſt apparent Conveniency, and Benefit to Miniſters and People; all which hath been publickly declared already;

But to detain you no longer in a Preamble. The deſign of the Text is,

1. To Indoctrinate People in their Duty toward their Paſtors and Teachers.

2. To deſcribe Miniſters.

1*ſt*. By the Duty of their Place. 2*dly*.

2*dly*. By the Superintendency of their Office.

1. The first Part or Branch of the Text is, To Indoctrinate People in their Duty toward their Pastors and Teachers: The sum whereof is compriſed in, and expreſs'd by, two Words;

1*st*. The First is, *to know them*, יִדְעוּ *i. e.* to acknowledge them [Dut. An.] *To judge well and worthily of them*, [Diod.] for such as they are, and ought to be accounted for their Function. According to *Zanchy*, it ſignifies, *Non ſolum ſimpliciter cognoſcere, ſed agnoſcere*; not a bare Intuitive, but approbative Knowledge. *To own them in their Office.* (Pool.) To have regard to their Teaching, ſubmit to their Government, and to reward their Labours. In

heart to acknowledge, and in Affection to love them, as the Miniſters of Chriſt, and Servants to your Souls, for *Chriſt's* Sake. Not to know, is to contemn. *I will not know a wicked Perſon*, ſaid *David*, *i. e.* I contemn him, and will ſhun his Company, and ſhew him no Countenance. To know is to approve. *God* is ſaid, *Pſal* 1. 6. *To know the way of the Righteous. i. e.* to approve it. Thus to know, is not put for a pure Act of Intuition, but for a mixt Act of the underſtanding, and the Affections; and ſo it takes in Approbation. In this ſence it is the Duty of People to know their Paſtors.

2. The Second Word, whereby the Duty of People towards their Paſtor is expreſſed, is, *To eſteem them*

them very highly in Love, for their Work's ſake: ὑπερεκπερισσοῦ ἐν ἀγάπῃ. Where the Eſteem which People owe to their Miniſters, is ſet forth by two Ingredients;

1. By the meaſure and Degree of it. It muſt be an abounding Love; as the Word is us'd, Rom. 5. 20. *Where Sin abounded, Grace did much more abound*, or ſuperabound; ὑπερεπερίσσευσεν ἡ χάρις, *Grace was ſuperabundant.* The like uſe of the Word occurs 2 *Cor.* 7. 4.

The Love of People to their Miniſters, ſhould be a more than exceeding Love; Love to an *Hyperbole*, or Love over-flowing, having them in ſingular, and more abundant Eſteem, which may include that *double Honour*, 1 Tim. 5. 17.

2. By

2. By the Reason and Ground of it, which is for their Works sake, which is Sublime and Divine, High, Heavenly, and Honourable: The Apostle gives it the *Encomium* of a *Good Work*, 1 Tim. 3. 1. *If a Man desire the Office of a Bishop, he desireth* [καλὸν ἔργον] *a good Work*; because it is conversant about the most noble Objects, the Service of *God*, and the Salvation of Souls; all Ministers being Spiritual Physicians, and Bishops, (*i.e.* Overseers of the Flock) Watch-men for the Souls of Men, having the charge of Teaching, and of Governing in the Church of *God*. Hence observe,

DOCTRINE

DOCTRINE I.

The Miniſterial Function, or Office of the Miniſtry, is a very Venerable Office, or Function; and ought to be ſo in the Eyes of all People, for Five Reaſons,

First, *The Miniſtry is a Venerable Function, for the Honourable Title's ſake Miniſters bear.* God has deſigned to make the Perſons and Calling of *Miniſters* Reverend, by giving them Titles of greateſt Reſpect; calling them,

1. **Ambaſſadors** for *Chriſt*, 2 Cor. 5. 20. *Now then we are Ambaſſadors for Chriſt.*

2. **Co-Workers** with *God*, 2 Cor. 6. 1. *We then, as Workers together with him, beſeech you alſo, that ye receive not the Grace of God in vain.*

3. Mi-

3. **Ministers** of *Christ*, 1 Cor. 4. 1, *Let a Man so account of us, as of the Ministers of Christ.*

4. **Stewards** of the Mysteries of *God*, in the following Clause, *And Stewards of the Mysteries of God.*

5. **Rulers**, and **Watch-men** over Souls, Heb. 13. 17. *Obey them that have the Rule over you, and submit your selves; for they watch for your Souls.*

6. **Pastors** and **Teachers**, Eph. 4. 11. *God gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers.*

7. **Messengers** of the Lord of Hosts, Mal. 2. 7. *The Priests Lips should keep Knowledge, and they should seek the Law at his Mouth; for he is the Messenger of the Lord of Hosts.*

8. Fa-

8. **Fathers** of the People, 1 Cor. 4. 15. *Though ye have ten Thousand Instructors in Christ, yet have ye not many Fathers; for in Christ Jesus have I begotten you through the Gospel.*

9. **Stars**, the **Salt** of the Earth, and **Lights** of the World. All Titles of Honour and Dignity, with many more Titles of like Respect and Importance.

Secondly, *The Ministry is a venerable Function, and ought to be so in the Eyes of all People for the Honourable Master's Sake Ministers Serve*, which is *Jesus Christ*; who has so order'd the Business of his Church, that the Esteem of the Persons, and Function of his Ministers should be, as it were, complicated and linked together with his own: So

that

that (as in Luk. 10. 16.) *He that heareth not them, heareth not Him; and he that despiseth them, despiseth Him*: whosoever therefore Entertaineth Honourable Thoughts of *Christ* the Master, cannot but therewithal entertain like Honourable Thoughts of Ministers his Servants, and count *the Feet of them, that preach the Gospel of Peace, and bring glad Tydings of good Things, beautiful*, Rom. 10. 15. There was a time when the *Galathians* [c 4. v. 14.] recived the Apostle *Paul, as an Angel of God, even as Christ Jesus* himself; and would, *if it had been possible* [v. 15.] *pluck out their Eyes, and give them to him*: Tho' he was afterward counted their Enemy, [v. 16.] *for telling them the Truth*. To their Shame be it.

Thirdly,

Thirdly, *The Miniſtry is a Venerable Function, for the Honourable Work's ſake Miniſters do, and are converſant about.* I'le inſtance only in one great Work to which they are impowred, and that is, To remit and retain Sins, Joh. 20. 23.

Qu. *How, are Miniſters impowred to remit and retain Sins?*

Anſ. 1. Negatively; Not that Miniſters can do this Authoritatively, and Magiſterially, which is *God's* ſole Prerogative. *Who can forgive Sins, but God only?* Mar. 2. 7.

2*dly*. Affirmatively, That Miniſters are ſaid to remit and retain Sins, they do it declaratively and Miniſterially, in as much as they have it in Commiſſion from *Chriſt, To declare to them that*

are

are truly Penitent the Remiſſion of their Sins, and to pronounce them Righteous in *God's* Sight, and in his *Chriſt's* Name, by vertue of his Righteouſneſs freely imputed to them.

And by the ſame Authority that they have Power of Remiſſion of Sins, they have alſo Power of Retenſion of Sins, to bind them upon the Conſcience of the impenitent Wicked.

To like purpoſe, and on the ſame account, Miniſters are ſaid to have given to them the Keys of the Kingdom of Heaven, to open and to ſhut the Door, in ſuch ſort that, *Whatſoever they ſhall looſe on Earth, ſhall be looſed in Heaven*, Mat. 16. 19. Yet not as they pleaſe, but ſo as that (*non errante Clave*) if their Proceedings

ceedings be regular, they are ratified in the Court of Heaven.

Fourthly, *The Ministry is a Venerable Function, for the great Profit's sake Ministers bring.* For as much as by them *God* useth to convey into the Souls of his Children that Grace, which accompanies Salvation; and to work Faith in them. *Who is Paul?— Who is Apollo? but Ministers by whom ye believe,* 1 Cor. 3. 5.

Ministers also are said (so far as in them lies) to save the Souls of them, to whom they Preach. 1 Tim. 4. 16. *Take heed unto thy self, and to thy Doctrine; continue in them; for in doing this, thou shalt both save thy self, and them that hear thee.* They are call'd *Helpers of your Joy,* 2 Cor. 1. 24. *Servants to your Souls, for*

Christ's

Christ's sake, 2 Cor. 4. 5. *By the foolishness of whose Preaching, it pleaseth God to save them that believe*, 1 Cor. 1. 21. Again, to Ministers, as his Depositaries, *God* has committed and entrusted the *Word of Reconciliation*, 2 Cor. 5. 19. And they are said to have given them, *The Dispensation of the Grace of God*, Eph. 3. 2.

Alexander the Great was wont to say, That he was more beholding to his Master *Aristotle*, than to his Father *Philip*: For from the One he had his Being, and from the Other his Well-being. And surely, if by our Natural Parents we are begotten to a Temporal Life; by Ministers, which are our Spiritual Parents, we are begotten by the *Immortal Seed of Gods Word*, to an Eternal.

Fifth-

Fifthly, *The Miniſtry is a Venerable Function, for the great Pains ſake Miniſters take*; who are therefore call'd (1 Cor. 3. 9.) *Labourers together with God, and ye are Gods Husbandry*, about whom we exerciſe our Labours, and beſtow our Pains, as on a piece of Husbandry. Our Buſineſs is to take Pains with you, and Manure the Soil of your Souls, in order to your Spiritual Fructifying and Edifying.

Solomon, Eccl. 12. 12. has told us, *That much Study, or Reading, is a wearineſs to the Fleſh.* It makes the Head ake, and the Brains weary. 'Tis a common ſaying, *That the Labour of the Mind, is more than that of the Body; and the Sweat of the Brain, than that of the Brow.* Certain it is, that the

the Miniſterial Calling is ſet forth in Scripture by ſuch Words, as ſpeak it to be a Laborious Work. 'Tis call'd,

1. Ἔργον, A Work. 2 Tim. 4. 5. *Doe the Work of an Evangeliſt.* Eph. 11. 12. *God gave ſome Apoſtles, ſome Prophets, ſome Paſtors,* &c. *for the work of the Miniſtry.*

2. Κόπος, A Laborious Work, or Painful Labour. 1 Tim. 5. 17. *Let the Elders that rule well, be counted worthy of double Honour, eſpecially they who Labour in the Word and Doctrine,* οἱ κοπιῶντες, *i. e.* Such as take much Pains in Preaching the Goſpel. This brings me to the other part of my Text.

The Second Part or Branch whereof is to deſcribe Miniſters,

Firſt,

First, By the Duty of their Place, which is to be Laborious; *Know them that Labour among you.* τοὺς κοπιῶντας It signifies diligent, painful Labour, causing Wearyness.

DOCTRINE II.

That the Work of the Ministry is a very Laborious Employ, if it be well followed, as it should be.

It is such a Labour as made the Apostle *Paul* to cry out of it, *Who is sufficient for it?* for so Sacred and Tremendous a Function. 2 *Cor.* 2. 16.

'Tis such a Work, as will still find a Man Work to do: For 'tis the Misery of Ministers in their Work, that when as most other Labourers can find their Work

in

in the Morning, as they left it over Night, Ministers ordinarily cannot do so. For many times the Devil has been at Work after one Sermon, and spoil'd all before the next come.

Again, 'tis such a Work as requires a Mixture of Boldness, and yet of Meekness, of Zeal, and Temper, of Authority, and Lenity, Eloquence, and Plainness, Learning and Experience; a mixture of things most exquisite and difficult. Sometimes a Minister must be a *Barnabas*, or Son of Consolation; as soon again a *Boanerges*, or Son of Thunder. A Work indeed of Labour and Difficulty.

Secondly, Ministers are described by the Superintendency of their Office, *as being set over you*

in the Lord. In which Clauſe obſerve,

1ſt. *That Miniſters are ſet over you.* προϊσταμένους. Their Place is a Place of Precedency, or Preſidency over their reſpective Flocks, *præeſſe*, to preſide and govern them.

2dly. *Miniſters are ſet over you in the Lord.* Which Clauſe may be added,

1. To diſtinguiſh Miniſters from Civil Officers, who are ſet over the People in ſecular Matters

2. To Indigitate, or point out,

Firſt, The Original of their Office, ſhewing it to be the Inſtitution of *God*, by whom, and by whoſe Authority and Commiſſion they preſide, or have Preſidency over the People.

Second-

Secondly, The end of their Office, which is the Honour of the Lord in the Service of the Church.

DOCTRINE III.

The Office of the Ministry, is an Office of Presidency, or Superintendency over the People of their respective Charges.

And here take these four Specialities of their Work, for which they are set over you,

1. As Teachers. *God hath given some to be Pastors and Teachers*; in that forementioned Place, *Eph.* 4. 11. *These things command and Teach*, was *Paul's* Charge to *Timothy*, 1 *Tim.* 4. 11. Mal. 2. 7. *The Priests Lips should keep Knowledge, and the People should seek*

seek the Law at his Mouth. Intimating, that as Ministers should be apt and able to Teach, and feed the People with Knowledge and Understanding; so the People should be apt and willing to Learn; after the Example of *Cornelius*, who by the Appointment of an Angel sent for *Peter* to come to him for further Instruction.

And who among you, our People and Hearers, have not cause to say of sundry Points of Knowledge, with the *Eunuch*, (upon *Philip's* Question propounded to him, *Understandest thou what thou Readest?*) *How can I without a Guide or Teacher?* Acts 8. 31. 1 Tim. 2.

As Monitors. In the Text Ministers are said *to be set over you to admonish you.* *Titus* is charged to *Exhort and Rebuke with all*

Authority, Tit. 2. 15. Minister especially *are to warn them that are unruly*, 1 Thes. 5. 14. and stop them in their Career of Sinning. Private and publick Admonition is no small Part and Duty of a Minister's Office, who must cry aloud and not spare to tell the People of their Sins however it be resented. The Words of Ministers should be *as Goads* to prick the Consciences of Sinners, and spur their People forward towards Perfection, *Eccl.* 12. 11. Or as *Jonathan's* Arrows, to give them Warning to prevent the Sins of After-Practice, and make them more Cautionate and Watchful against them.

3. As Overseers. Act. 20. 28. *Take heed to your selves, and to all the Flock over which the Holy Ghost*

Ghost has made you Overseers, or plac'd you Bishops. The Office of every Minister is *Episcopal*, to oversee the Flock he is set over: For though in Scripture *Bishops* and *Presbyters* are distinct Names they are not different Offices, as is plain and evident by that of *Peter* 1. 5. 2. Who as a Presbyter exhorts the Presbyters to *feed the Flock of God taking the Oversight thereof*; *i. e.* exercising the *Episcopacy* over it: Ἐπισκοποῦντες. 'Tis a similitude from the Shepheards Care and Oversight of the Flock, Superintending, inspecting, and Watching over the same.

4. As Rulers. Heb. 13. 7. *Remember them which have the Rule over you.* And v. 24. *Salute them that have the Rule over you.* And

v. 17. *Obey them that have the Rule over you.* Three times in this one Chapter is this part of Ministers Office press'd upon the People's Consciences, which is to guide and govern them according to *God's* Words. In one word expressing their Duty and Dignity. 'Tis not meant of secular Powers, but of spiritual Guides and Rulers over the Souls, not over the Bodies of Men.

If the Ministers Function be so venerable, as you have heard demonstrated, this makes,

Use 1. For Reprehension of three things,

1*st.* It Reprehends the World's great Contempt, and slight Esteem of the Ministry and of Ministers. Which yet is no more than what our Saviour foretold should

should be their Lot, *Mat.* 10. 22. *Ye shall be hated of all Men,* said *Christ* to his Apostles, *for my Names sake.* Now, what Prince doth not hold himself dishonour'd in the Affronts that are offer'd to his Ambassadours, and take such Scorn in dugeon, as if it were done unto himself? So doth *Christ* resent the Contempt of his Ministers, as if it were his own. *He that despiseth them, despiseth him,* Luke 10. 16. I dare say that if the Sun-shine of the Gospel were but a little with-held, Ministers would soon be held in better account than they are. And who can tell how soon it may be so?

Michajah was hated of *Ahab* for prophesying Evil concerning him, 1 K. 22. 8. And so was

Paul of the *Galathians*, for telling them the Truth. Certainly 'tis an ill Omen, and a very bad ſtate of Times, when the People ſhall be *as they that ſtrive with the Prieſt*, Hoſ. 4. 4. *Tempora mutantur*, &c. The Times are much alter'd, but not for the better. Time was when *Obadiah* the King's Steward fell on his Face before *Elijah* the Lord's Prophet ſaying, *Art thou that my Lord Elijah?* 1 K. 18. 7. Thus did *Joaſh*, an Idolator, Salute *Eliſhah*, and ſaid, *O my Father, my Father, the Chariot of Iſrael, and the Horſemen thereof*, 2 K. 13. 14.

2*dly*, It Reprehends the *Papiſts* for overdoing in this kind, in their Eſteem of the *Pope* and his Prieſts. Away with that Inſolent Pomp of Kiſſing the *Pope*'s Toe;

Toe; (which *Lipsius* calls Vile and Servile) Horsing their *Popes* on Shoulders; his Treading on the Necks of Princes, and Lacqueying of Princes after him, which is a kind of Adoring, a degree above Honouring.

3*dly*. It Reprehends some Peoples Disesteeming and Contemning Ministers, for their plain, downright Dealing with them in their Preaching. Men love to have Ministers Preach *Placenta*, pleasing Things; such as the Comforts and the Priviledges of Saints; but like not so well the Reproving and Telling them of their Faults. The *Jews* heard *Stephen*'s Narrative, *Act*. 7. 54. with Patience, till he came to a close Reprehension of them for their Sins; that was Gall and Wormwood

wood to them. Therefore they gnash'd upon him with their Teeth; and in fine, Ston'd him to Death. I dare say, that he which thinks the Worse of a Minister for the sake of Admonitions and Reproofs, Esteems him not in Love for his Works Sake, which is to Admonish. And what God has joyn'd in Precept, may not be disjoyn'd in Practice.

Use 2. For Encouragement of Ministers against all the Worlds Affronts and Indignities cast upon them, Take these two Encouraging Considerations.

First, Let Ministers consider for their Encouragement, that *It is enough that the Disciple be as his Master, and that the Servant be as his Lord: If they have called the Master of the House Beelzebub,*

zebub, how much more shall they call them of his Houshold? Mat. 10. 25. Thus doth our Saviour encourage his Servants against the Worlds Calumnies and Misrepresentations of them: Though they should be call'd *Beelzebubs*, and made as Black as Hell and the Devil can make them, by Mis-reports traducing Pens and Tongues, let them not be Discouraged; For their Master himself was serv'd so.

Secondly, Let Ministers consider, for their Encouragement, that 'tis enough for them, that *Christ* himself, their great Lord and Master, doth resent the Indignities that are offered to his Ambassadours; and counts all the World's injurious Usages, disgraceful and unworthy Treat-

ings of them, as reflecting in the upshot upon himself and his Father, as he told his Disciples, *Luk.* 10. 16. and without Repentance will not suffer it to go Unpunished. And what Severity do you think, they may expect from *Christ* in the day of Retribuition, who heap up Indignities upon his Messengers sent with Offers of Peace and Pardon.

Use 3. Of Exhortation. My next address shall be to you my Brethren. And to you I say, as *Peter* said, 1 *Pet.* 5. 1. *I that am an Elder exhort you that are Elders.* To you my Advice is,

First, To maintain the Dignity and Authority of your Function. And that without either of these two things.

1. With

1. Without Disgraceing your Ministry by any ill Practice: for Ministers Practices do easily pass into an Example. But of this I shall say but little, for that I know I have cause to say no more.

Secondly, Without Prostituting your Ministry to the Humours and Factions of the People. And perhaps there would be less Faction among the People, but for the Countenance of too much sinful Compliance with the Humorousness of some of all Denominations; *Episcopalians*, *Independants*, *Presbyterians*, *Anabaptists*, and some of all sorts whatsoever.

Secondly, My next advice is to Feed the Flock of *God*, which He has set you over, as *Bishops*, *Overseers*,

Seers, and *Watchmen*; as behoves those that must one Day give an Account. And while some others care for no more, than to fleece their Flocks, let it be your great Care to feed yours.

Thirdly, My next Advice to you, my Brethren, is, To become all things to all Men: Provided you do it aright, and so as not to gratify the Wicked or the Wilful: the Wicked, by sparing their Sins; the Wilful, by serving their Humours. But to gain the Weak, in bearing with their Infirmities, and condescending to their Capacities, 1 *Cor.* 9. 19. 20, 21. Take *Paul* for a Pattern, who bore with Circumcision in the Weak, but oppos'd it in the Wilful. He us'd it toward *Timothy* as a thing Indifferent, not to estrange

ſtrange the weak *Jews*; but diſlyk'd it, and ſpoke againſt it to the *Galathians*, as ſuppoſing it neceſſary, *Gal.* 5. 2, 3.

Fourthly, My next Advice is, To beware of ſeeking to pleaſe Men, and gratifying them to gain their Love and Eſteem. Eſteem is your due: But do not ſeek it by conforming to Men's Humours and Factions. *If I ſhould ſeek to pleaſe Men*, ſaid the Apoſtle, *I ſhould not be the Servant of Chriſt*, Gal. 1. 10. 'Twas a Saying of the learned *Reinolds*, *To captivate the Truth of* God *to the Humours of Men, and make the Spirit of* God *in the Goſpel to bend comply, and complement with Men's Luſts, is, with* Jonah, *to play the Runnagadoes from our Office, and proſtitute the Scepter of Chriſt to the Inſultation of Men.* No-

Nothing makes the Miniſtry more deſpicable, than for Miniſters, by Ignorance, Flattery, or any ambitious Affections, to betray the Power and Majeſtical Simplicity of the Goſpel, and ſuffer the Word to be bound, and the Spirit to be Straiten'd by Men's Humours, out of Fear, or any other baſe Affection.

Fifthly, My next Advice is to Preach againſt the Faults of your own Hearers and Followers, as well as againſt thoſe of the other ſide, or Communion you diſſent from. You preach againſt the Superſtition, and Prophanity, the Cerimoniouſneſs, and Debauchery of ſome of the Gentry, Clergy, and Commonalty of the contrary Party: but is there nothing among Diſſenters to be preach-

preached against? Is there nothing of Spiritual Pride, and Self-conceitedness? Is there nothing of Hypocrisie, and Vain-Glorious Ostentation? Is there nothing of that *Corinthian* Carnality, while one saith, *I am of Paul, and another I am of Apollo?* 1 Cor. 3. 4. Is there nothing of *Censoriousness*, *Uncharitableness*, and *Quick-sightedness* of other Mens Faults and Failings, and *Carelessness* of their own? nothing of *Humorousness*, *Factiousness*, and *Contentiousness*, among them? nothing of bitter *Envying* and *Strife?* nothing of *Clamour*, *Slander*, *Lying*, and *Misrepresenting*, and *Evil-speaking one against another*, Eph. 4. 31. of *Doting about Questions*, *and Strifes of Words*, *of which cometh Envy*, *Strife*, *Railing*, *and evil Surmising*,

Surmising, 1 Tim. 6. 4. of *Phariſaiſm*, like that of thoſe in Iſ. 65. 5. who ſaid, *Stand by thy ſelf, come not near me, for I am holier than thou?* Are there no ſuch *Self Juſticiaries?* Is there nothing of an *Impoſing Spirit?* no *ſtraining* at *Gnats* and *ſwallowing of Camels?* Are there none of theſe things among ſome of your Hearers? I fear there is; and it becomes your Place and Calling to preach againſt them.

Sixthly, My next Advice is, to ſhew your Love and Zeal for thoſe two Twins, **Truth**, and **Peace**. Let them be ſeperated from Heaven, that go about to ſeperate **Truth** from **Peace**, or **Peace** from **Truth**: For theſe two are like the two Pillars of the Temple call'd *Jachin* and *Boaz*,

az, the two great Supporters of the Church: Or they are like the two Folding Doors of the Tabernacle. Let them ever be folded together, and a firm Marriage be made between them. Observe the order in *Zech.* 8. 19. *Love the Truth and Peace.* **Truth** before **Peace.** The younger must serve the elder. If the one, like *Rachel*, be more Beautiful; the other, like *Leah*, is more Fruitful. Our *Church-Peace* will stand upon great Uncertainties, if our principal Care and Zeal be not for the Establishment of **Truth** sincerely in all things.

Seventhly, and summarily, My Advice to you, my Brethren, is in all things to shew your selves such Workmen in the Lords Harvest, as need not to be ashamed

of,

of, and fear to be a Shame to the Gospel of *Christ*.

Reverend Brethren, I would gladly have the same Confidence of you, the Apostle had of the *Thessalonians* (2. 3. 4.) *That ye both do, and will do all these things.* However, *Verbum sat sapienti.* A Word is enough to the Wise, and perhaps but few Words here may not be amiss of these matters. I shall plead no other Apology for this my Plainess with you, than the Priviledge of my Place, which is to speak plainly without either Fear or Flattery.

My next Address shall be to you our Hearers, by way

Use 4. Of Examination. Ask your selves this Question,

Do you esteem your Ministers highly in Love for their Work's Sake,

Sake, as those that are set over you in the Lord to admonish you? If you do so, you'll shew it,

1. By your internal Honour of them.

1*st*. In your Minds, by Honourable Estimation of them.

2*dly*. In your Affections, by your undissembled Love of them.

2. By your external Honour of them.

1*st*. In Words. In speaking respectfully, not spitefully of them; and not representing of them, or saying any thing of them tending to their Disparagement, or the lessening their Esteem in the Eyes of the People.

2*dly*. In Deeds. *Aquila* and *Priscilla* preferr'd *Paul*'s Safety before their own. Good *Obadiah* 1 *K*. 18. 4. not without the Adventure

venture of his Life hid the Lord's Prophets in Caves from the Rage of *Jezabel*. So precious were the Persons of God's Servants and Messengers in time past. To all which I add, that, with the Honour of your Minds and Affections, you must also adjoyn the Help and Assistance of your Purses and Estates for the Maintenance of these Stars. You cannot suspect I speak this for my self, who have no concern with you in this Matter. I was a Conceit of the Ancient Naturalists, that the Cælestial Stars are fed with Exhalations ariling from the Earth, as a supply of Oyl to those Heavenly Lamps, which shine for the Good of this Inferior World; So are these Spiritual Stars, your Ministers, to be nourish'd with a

Supply

Supply of your Maintenance, for whose ſpiritual and eternal Welfare they ſpend their utmoſt Strength. And truly, if we ſow unto you our Spiritual Light, 'tis no ſuch great matter, if we reap your temporal Help in Exchange.

Uſe 5. Of Exhortation to you the People of this Congregation. And here I have five things to commend to you, which I take to be your Duty. And I hope you'l receive what I ſhall ſay, as ſuch.

Firſt, 'Tis your Duty to ſubmit your ſelves,

1. To your Miniſters Admonitions, *as thoſe that are ſet over you in the Lord to admoniſh you.* I know not through what Ignorance, ſpiritual Blindneſs, or Prejudice it is, that with ſome Hearers,

ers, Miniſters Admonitions are too often cenſur'd as Accuſations of them; and are repreſented as Reflections and Matters of Defamation laid upon them. But I hope better things of you, and things that accompany Salvation, though I thus ſpeak.

2. To your Miniſter's Doctrines, *Oportet diſcentem credere.* Scholars muſt ſubmit to their Maſters Teaching. What your Miniſters teach you to obſerve and doe, that do you doe and obſerve, as being more likely to know what they teach than you; unleſs you either ſee clear Evidence to the contrary, or perceive the Conſent and Judgment of more credible Perſons to be on the other ſide.

3. To

3. To your Minister's Discipline. Ministers are your Spiritual Guides; and you must be ruled and governed by them, or else they bear the Name of Rulers in vain. They that talk of Peoples ruling with the Ministers in the Church, rob the Minister of his Place, and Precedency given him of God.

2dly. 'Tis your Duty to receive the Word of God in the Life and Power of it. Let it search you, and it will secure you. Let it wound you, and it will heal you again. 'Tis the Learning of *Christ* in his Spirit and Gospel, that makes a Christian. The crowing of a Cock, though a feeble Creature, makes the Lyon to tremble. And will you not learn to fear the Lord

in

in his Word, when his Voice cries aloud to you in the Ministry.

3dly. 'Tis your Duty to be Humble, and of teachable, pliable Spirits. I'll tell you a Passage I have lately read in a little Book set forth by that Reverend Minister of *Christ*, Mr. *Baxter*, and sent to the Press just before his Death. *If you once* (saith he) *over value your own Understandings, you'll soon grow Unruly, and become Despisers of your Spiritual Guides, and contemptuous Undervalurers of their Gifts and Teachings.*

4thly. 'Tis your Duty to apply your selves to the Study of the substantials of Religion, more than the Circumstantials and Controversals. If Children will be Gnawing of Bones, when they

should

ſhould be ſucking of Milk, it may endanger breaking their Teeth: If illiterate Perſons, weak, young and raw Profeſſors will be prying into deep Controverſies, it may danger, if not break their Brains, yet break their Peace, and unſettle their Minds; if not make them, as many have done, turn meer *Scepticks* in Religion.

5thly. 'Tis your Duty to be at Peace. Which is the laſt Advice in my Text. *Be at Peace*, 1. With your Miniſters. Be not ſuch as thoſe in *Hoſea* 4. 4. of whom God complained, *That they were a People that did ſtrive with the Prieſt.* Miniſters are Helpers of your Joy; do not you be Grievers of their Spirits, Breakers of their Quiet by any of your Unteachableneſs and Ungovernableneſs.

2. Among your ſelves, & with one another. To which end take the Apoſtle's Advice, *Rom. ult.* 17. *Mark them which cauſe Diviſions among you, and Offences, contrary to the Doctrine which ye have learn'd, and avoid them:* So ſhall your Miniſter, when you ſhall come to have one, have the better Life of it, and follow his Work with more Comfort and Content to himſelf, and more Profit and Benefit to you. I'll conclude with the *Apoſtle's Prayer* for you, which he pray'd for the *Philippians* 1. 9, 10. *This I pray, that your Love may abound yet more and more in Knowledge, and in all Judgment: That ye may approve things that are excellent; that ye may be ſincere, and without Offence, till the Day of Chriſt.*

FINIS.

A Call to speedy Repentance:

A

SERMON

PREACH'D

AT

Marlborough in *Wiltshire*,

Octob. 12*th*, 1692.

Being a Day appointed for a

Publick-Fast.

By **William Gough**, late Minister of the Gospel.

LONDON, Printed for *J.* and *H. Hammond*, 1694.

Jeremiah 8. 20.

The Harveſt is paſt, the Summer is ended, and we are not Saved.

BEfore I meddle with the Text, for an Introduction to my Diſcourſe on it, I will begin firſt with the Book, wherein are divers Prophetical Sermons or Prophecies directed to the *Jews* by *Jeremy*, being commiſſion'd or authoriz'd by God to this Prophetical Work, whereto God had Ordain'd and Sanctifi'd him from his Mother's Womb; and in time qualify'd him extraordinarily with Abilities and Encouragements neceſſary for ſo important a Work; wherein he had

ſuch inſuperable Difficulties in thoſe degenerate and corrupt Times to encounter with. For the Truth is, the Diſeaſes of the Times were ſuch, that they ſtill prevailed againſt whatever Remedies were preſcribed by *Jeremy*, who, though a Phyſician, as well as a Prophet, could not ſave a dying State, nor heal the ſore Diſtempers of that Sin-ſick People.

From the Book, I proceed, *Secondly*, to the Chapter, which is part of *Jeremy*'s Third Sermon, according to the Diviſion ſome make, wherein is a Continuation of his commination of Judgments againſt that People with higher Aggravations than were before threaten'd, for their hainous Sins; eſpecially their ſottiſh, ſhameleſs Impenitency. Theſe

Theſe Judgments are here, *Firſt*, Particularis'd:

1. The utter Deſtruction of the City *Jeruſalem*, not only in Razing the Walls, but turning up the very Sepulchres of their Kings, Princes, Prieſts, Prophets, & Common-People, which are counted Sacred, and not to be violated.

2. The Baniſhment of ſome, and Diſperſion of others into the Mountains, and hiding Places of *Judea*, and the Deſerts of *Moab*, and other Places, whether they ſhould fly from the Rage and Barbariſms of the *Chaldeans*.

3. The Deſolation of their Country, by the Rape of their Wives, and Diſpoſſeſſion of their Lands, which the *Chaldeans* ſhould inherit, and take into their own Poſſeſſion, as Proprietors.

4. The Deprivation of all the Fruits of their Fields and Vineyards; *The Grapes ſhould ceaſe from their Vines, and the Figs from their Fig-trees*; which, it ſeems, were of greateſt uſe and account among them for Food; ſo that a Famine ſhould ſucceed: For the little they ſhould gather, ſhould be plundered by the Enemy. All heavy Judgements.

Secondly, Lamented by the Prophet, ver. 18. *When I would comfort my ſelf againſt Sorrow, my Heart is faint in me.* He ſpeaks his ſad Reſentments, how deeply he was affected with theſe Calamities; inſomuch, that when he would refreſh himſelf with the comfortable, neceſſary, and lawful Refections of Nature, Meat, Drink, Sleep, &c. the Forethought

thought of these Miseries came athwart him, and did so affect and afflict him, that his Heart was ready to faint, and sink within him; he was so over-whelm'd with Grief, as if he saw these very Calamities present before his Eyes; so that he knew not where to have any Comfort. Whereupon he breaks forth into,

1. A pathetical Lamentation with himself, *Behold the Voice of the Cry of the Daughter of my People, because of them that dwell in a far Country*, v. 19. As if the Prophet had said, Methinks I hear the Cries, Complaints, and Schreeches of the People, now Captives under a foreign Nation. Now they cry that it is too late; but would not be perswaded in time.

2. An emphatical Expoſtulation with God, *Is not the Lord in Zion? Is not her King in her?* v. 19. As if he had ſaid, is God's Promiſe at an end, which he hath ſo often made to *Zion*, his People, to be their King and Protector? that ſuch a cruel Adverſary ſhould prevail over a People, that hath God ſo near them. Hath God now left us, and is his Promiſe of Continuance with us, come to this? Is it poſſible, that ſuch extream Ruin ſhould fall upon *Jeruſalem*, ſeeing God is there preſent in his Temple, and there is a King of the Seed of *David*, to whom God hath promis'd a perpetual Kingdom? Is it poſſible, God ſhould loath a Place he had ſo much lov'd, and caſt off a People which were his own?

Hereunto

Hereunto God makes a Reply, v. 19. *Why have they provok'd me to Anger with their graven Images, and with ſtrange Vanities?* Which is God's Anſwer, by a contrary Admiration, to the former Expoſtulation. As if he had ſaid, They need not think it ſtrange, that I have forſaken them; for they have forſaken me firſt. They have more cauſe to admire at their forſaking me, than my forſaking them; ſeeing they have turn'd their Backs upon me, who always did them good, and gave them cauſe to glory in, and make their Boaſt of me; and turn'd to Idols, that are but Vanity: This is ſtrange indeed, that a Nation ſhould change their Gods, which yet are no Gods; but my People have chang'd their Glory for

that

that which doth not Profit, chap. 2. v. 11. and, chap. 16. v. 20. then follows my Text, *The Harveſt is paſt, the Summer is ended, and we are not ſaved.* 'Tis the Peoples continu'd Complaint of a Diſappointment and Fruſtration of their Hope, and long Expectation of a better Condition, but in vain. The Harveſt is paſt, and the Summer is gone, and the Winter, which is no time for War, is come. The Year is gone, and the Seaſon, wherein we hop'd to have had ſome Eaſe and Deliverance, is over. And is not *Jeruſalem*'s Caſe then, *England*'s now?

The Text is a *figurative Speech* borrowed from, and alluding to, the time of the Year, when Corn, and other Fruits of the Earth

Earth, uſe to be reapt, and gather'd in; which uſeth to be a time of Joy. Hence we read of *The Joy of Harveſt*, Iſ. 9. 3. and of Shouting for the Summer-Fruits, *Iſ.* 16. 9. *For the Shouting for thy Summer-Fruits, and for thy Harveſt is fallen*, i. e. is over, and heard no more: Which is meant of the Joyful Songs and Shouts, wherewith Men in Harveſt time encourag'd one another in the Fields, when they were at Work.

But to the Buſineſs, *The Harveſt is paſt*, &c. The Sence of the Complaint is, as if they had ſaid, We have look'd for Deliverance ſo long, till our Eyes even fail us with looking, but no Remedy. A like Complaint we have, *Lam.* 4. 17. *Our Eyes failed*

ed for our vain Help. i. e. in expectation of Help from the *Egyptians*, but 'twas long ere they came, and when they did, they could do us no Service: So here, *The Harveſt is paſt*, &c. The Time and Seaſon, wherein we expected to have reapt a plentiful Crop of Deliverance, is paſt. We thought to have had a good Crop, but it went very near together. We look'd for Cart-loads, but ſcarce Handfuls. Our Hopes were high; but the Time is over, and our Expectations are fallen ſhort, and we have long look'd, but to no purpoſe.

If any ſhall think this Preface, or Introduction, too large, I ſay, 'Twas neceſſary to clear our Way to the Doctrine; which is this:

As

As it is a great Affliction to be Miserable, when we have been Happy; so to have long hop'd to be happy, and be miserable still, it augments Trouble; to look for an end of it, and not have it.

It doubles the Sorrow of a Peoples Miscarriage, to be in Expectation of some great Mercy or Deliverance, and meet with nothing but *Disappointments.* The Text is the complaint of a People bewailing the Time *as past and gone*; when they expected to have been deliver'd; and lamenting their Hope of Release from the Oppression of their Enemies, as Disappointed. In this Chapter 'tis spoken of as an Aggravation

vation of the Peoples Affliction; *We look'd for Peace, and no good came; for a time of Health, and behold Trouble*, v. 15. and Chap. 14. v. 19. By a Metaphor, Miseries are compar'd to Diseases, and Deliverance to Healing.

But here it may be ask'd,

1. What was the Health or Healing they look'd for at that Time?

I Answer, 'Twas not that of the Natural Body, but of the Body Politick, consisting in Peace and Prosperity.

2. What came of their looking for this Health?

I Answer,

1st. They were nothing at all the better. *They look'd*, i. e. hoped *for Peace*, (looking is an Act of Hope) *but no good came*, no

no Benefit by their Hope; they got nothing by it: *They hoped in vain*, Job 41. 9. Still *Israel's* Case is *England's*.

2*dly*. Nay, they were in worse Case than before; as it follows, We look'd for a time of Health, and behold Trouble. We look'd for good, and got nothing; but hurt instead of Good. Our matters are mended, as sour Ale is in Summer. Out of the Frying-Pan into the Fire. When *Christ* said, *What is a Man profited, if he shall gain the whole World, and lose his own Soul?* Mat. 16. 26. he means, not only that he shall be nothing profited by such a Purchase, but be wofully disappointed and undone; Make an undoing Bargain: So when they look'd for Peace, their Hope was

was not only fruſtrated, but their Caſe was worſted. They had more and more Troubles come upon them. And this doubled their Sorrow, and was an Aggravation of their Affliction, when expecting to be eas'd, they were more Burdened. God (humanely ſpeaking) expreſſeth himſelf as ſore diſcontented and much troubled, when he expects a Peoples Amendment, and miſſeth of his Expectation, and they are nothing better'd. *Iſrael* was God's Vineyard, and he look'd it ſhould have brought forth *good Grapes*; but it brought forth nothing but *wild Grapes*, Iſa. 5. 4. What worſe than wild Grapes and Diſappointments? A woful, hateful Iſſue of God's Expectation; not only no Fruit, but ill Fruit. It had not been

been so bad, if God had not been in Expectation of better, and this his Expectation had not been cross'd with *Disappointment*. This provok'd him to lay his Vineyard wast, to pluck up the Hedge, break down the Wall, and let in the wild Beasts to devour it.

In like manner, when a People shall expect Deliverance, and behold, the quite contrary, more trouble still; this is the worst way of being disappointed of their Expectation. The People complained of their Disappointment, as a great Aggravation of their Misery. *The Harvest is past*, &c. wherein we have,

1. A sad Case suppos'd. They look'd for a great Booty, but lost it; reckon'd upon a Deliverance, but miss'd it.

2. A

2. A worse Case epitomis'd, *And we are not saved.* As if they had said, We are in as bad, if not worse Case than ever; that which we most expected, hath fail'd us, *viz. being Saved;* and this Afflicts us most of all. The loss of our Expectation is more, than the loss of the thing expected. The absence of Light in the Morning would not so much trouble a Man, if he did not expect and look for it in the Night. The Hope of the Morning-Light is some Relief to a Man Benighted, and in the Dark: But to be disappointed of that, is cutting: For, as Shame and Sorrow do arise from doing things against known Light, and common Principles; so likewise from losing, or suffering against known Hope, & common Expectation. *Uses*

Uſes, which may be made of this, are,

1. For Vindication of the Juſtice of God, in croſſing any Peoples Expectation, that ſhall croſs his. I could wiſh the Text were not too pertinent to the time; I do not diſtruſt your Apprehenſions; but you are able, without much ſtraining, to bring my Text, the Doctrine, the Diſcourſe and the preſent State of the times together. *The Harveſt is paſt, &c.* Is not the caſe much our own? We have been caſting about, and hoping for an end of theſe Wars and Troubles; but behold nothing but Diſappointments: But ſhall we have hard Thoughts of God for this? No, rather let us think *hard Thoughts* of our ſelves, and how juſt God

is

is in it; in croſſing our Expectation, who have ſo often croſs'd his. And inſtead of imputing it to God for Blame, let us impute it to our ſelves for Shame and Sin, that we have ſo juſtly deſerved to have all our Hopes of a better Condition diſappointed: Yea, we have cauſe to put it upon the ſcore of Mercy, that we are not utterly conſum'd, *Lam.* 3. 22. Conſider what God hath look'd for in us, and found from us: He hath look'd for Repentance; but what hath he found, but preſumptuous Wickedneſs? for Faith and Truſt in him; but what has he found, but diſtruſt and unbelief? for Patience under his Rod, and our Endurances; but what hath he found, but Complaint and Repining? for

Refor-

Reformation and Amendment; but what hath he found, but Revolting, and Backſliding? for Fruitfulneſs; but what hath he found, but Barrenneſs, or but the Leaves of an empty Profeſſion? nay, ſettled Wilfulneſs, and Reſolvedneſs in wicked Courſes? What marvel then, if we have look'd for Light, and behold nothing but Darkneſs? for Peace, and behold nothing but War? for Succeſs in our Affairs, our Navies and Armies at Home, and Abroad, and behold nothing but Fruſtration? Oh! how juſtly are the marks of *God's* Judgments ſeen upon us, becauſe the Fruits of his Mercies are not? May not God have a *Controverſie with our Land for the Wickedneſs of the Inhabitants*, Mich. 6. 2.

How

How juſtly do we ſmart for our Sins, and reap the Fruit of our Forgetfulneſs of God, whoſe Mercies have been ſown upon us in Abundance, but buried by us in Oblivion? We have not been Repoſitories of them, but Gulfs to ſwallow them up. Well may God walk contrary to us, that have walk'd ſo contrary to Him, and make us aſham'd of our Hopes, (which *David* pray'd againſt, *Pſal.* 119. 116.) becauſe we have ſo croſs'd his Expectation of us, *viz.* That we ſhould have brought forth better Fruit under all his Cultivating and Manuring us ſo many years with a mixture of *Judgments* and *Mercies*, fair Means and foul for our Amendment. The Favours God hath beſtow'd upon us, might well

well put him into an Expectation of better things, than he hath found in us. Now, by how much God's Favours bestow'd have rais'd his Expectations of us, by so much may his Expectations frustrated provoke him in Justice to double his Judgments on us.

2. *For Exhortation.*

1*st*. To abase our selves under all our Disappointments, and Frustrations of our Hopes. Let it be matter of Abasement to us, *That the Harvest is past*, &c. Let us blush for Shame, that we have sinn'd away Salvation, and provok'd God utterly to defeat our Expectations, and deny us our Desires, while our Enemies are pouring Contempt and Reproach upon us, saying, *Ah! Ah! so would we have it!* Let us clearly

our ſelves with *Humility*, 1 *Pet.* 5. 5. adorn our ſelves with it, as with a Beautiful Garment, or Robe. And humble our ſelves under the mighty Hand of God, and be very humble now, that God hath humbled us by his Diſappointments of our Hopes of a better State of Affairs.

2*dly*, To look better to it for the future, that God have his Expectation of us, leaſt we be ſtill fruſtrated of having our Expectation of Him. If we would have our Deſire, let God have his due. But what is God's Expectation of us? Our Reformation is God's Expectation. The ſame that God lookt for from *Iſrael*, Iſa. 5. 4, 5. he looks for from *England* at this Day, *viz. That it ſhould bring forth good Grapes*;

Grapes; and the rather, for that he hath done ſo much for us; indear'd us to Himſelf by ſuch incomparable Favours, wherein he hath made us a ſecond *Iſrael*, a ſingular Pattern of his Providence; eſpecially in committing that Heavenly Treaſure of the Goſpel to us, as a precious Depoſition, which makes us the Vineyard of God indeed. Now, if after all that God hath done for us, and may well expect from us, we ſhall ſtill defeat his Expectations of our Reformation, What may we expect next? but the Doom of the Fruitleſs *Fig-Tree*, viz. *To be cut down*, Luk. 13. 7. When *Chriſt* had waited three Years, and ſtill lookt for Fruit from the *Fig-Tree*, but found none, he was very Wroth for being fruſtrated

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2*dly*, To look better to it for the future, that God have his Expectation of us, least we be still frustrated of having our Expectation of Him. If we would have our Desire, let God have his due. But what is God's Expectation of us? Our Reformation is God's Expectation. The same that God lookt for from *Israel*, Isa. 5. 4, 5. he looks for from *England* at this Day, *viz. That it should bring forth good Grapes*;

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of his Expectation, in looking for Fruit in Vain: And the next thing is, *Cut it down*, &c. Trees that are not for Fruit, are for Fire. If they find no Work for God's Basket, to fill it with Fruit; they will make Work for his Axe, to fit them for Fuel.

The Scope of the Parable is to shew,

First, That God will not always serve Men for a Sinning-Stock; but he'll deny Blessings to them, that do not bear Fruit to Him. And 'tis no wonder, if that Peoples Peace and Welfare be interrupted, by whose Sins God is provok'd. Glory being not given to God, Peace and Prosperity may justly be deny'd to Men. When God's Glory is violated by Men, well may God's Peace be deny'd to them.

Secondly,

Secondly, That where God beſtows greater Bleſſings, he looks for better Obedience. Has God beſtow'd upon us better Preaching, and doth he not expect better Practice? Why did the Huſband-Man Plant a Fig-Tree in his Vineyard, but expecting Fruit? *Luke* 13. 6. Whoever Planted a Vineyard, and did not look to eat the Fruit of it?

3. *For Examination or Expoſtulation with* England; Whether we have anſwered God's Expectation, that God has ſtill fruſtrated ours. *The Harveſt is paſt, the Summer is ended; but we are not yet ſav'd.* Surely we have deceived God's Expectation of the Amendment of our Lives, that he has ſo long and ſo often diſappointed our Hopes of an End of

our Troubles, and Amendment of our Condition. Long hath he thought for, and ſought after the Fruits of his Goſpel; but what, ſave the Weeds of Diſobedience, ſpring up amongſt us? Long has God expected the Fruits of *England*'s Obedience, but, lo! what has our Obedience been; but as a Shadow, ſomething in Shew, but nothing in Subſtance. Even like *Ephraim*'s Righteouſneſs, *Hoſ.* 6. 4. which *is as a Morning Cloud, and as the early Dew it goeth away.* Long has God been hewing *England*, as he did *Iſrael*, by his Prophets, and ſlaying them by the Words of his Mouth, *ver.* 5. *i. e.* ſeverely, unweariedly Warning, Reproving, and Threatning; but all to no purpoſe; the Event hath not anſwered thh Expectation.

We

We have been ſuch hard Stones, knotty Pieces, that the deſir'd Effect hath not been attain'd upon us. All the Pains of God's Prophets (like hard Labourers, with Axes and Hammers to cut off the Knots, and hew off the Roughneſs) hath prov'd Abortive, and in Vain. Oh *England*! *England*! how Happy were it for thee, if in thy Vineyard thou hadſt not many fruitleſs and unprofitable *Fig-Trees*; and in thy Churches, many *Hypocritical Profeſſors*, on whom God's Miniſters have beſtow'd much Coſt and Pains, and laboured in Vain, as the Apoſtle ſays, *Gal.* 4. 11. and for whom God hath waited with much unwearied Patience. Thou mayſt be ſuffer'd to grow for a Time longer, but what will be the end,

but the like Judgments as happen'd to the *Fig-Tree*? We know how God hath dealt with us these 40 Years and more, in ways of Mercies, and Judgments taking their turns: but, How have we dealt with him? Have we not play'd the Hypocrites with him in Mock-Fasts, and meer Pretences of Reformation? And therefore have so many in Places of Trust but play'd the Hypocrites with us. Hath not (as *Pliny* saith of a certain Countrey, wherein *Drought caus'd Dirt, and Rain stirr'd up Dust*) the Sun-shine of God's Mercies harden'd us in the mire of our Abominations? Hath not the encrease of God's Blessings caus'd an encrease of our Iniquities? And the abundance of God's Mercies brought forth an

abundance of Sin in us? May we not take up Christ's Lamentation over *Jeruſalem*, for *England*, Luk. 19. 42. *If thou hadſt known, even thou, at leaſt in this thy Day, the things which belong unto thy Peace!* An abrupt Speech, q. d. *Would to God thou hadſt known*, &c. They had heard enough of the things which belong'd unto their Peace, and ſo have we. *Chriſt* had told them of them again and again, but they attended not to them. And have not *Chriſt's* Miniſters told us of them likewiſe, &c. In plain truth, we have been a People devoted to Sin, though we have been a People bleſſed of the Lord; And what could he have done more for us?

4. *For Inſtruction.* What Duties ſuch a day of Diſappointment calls for.

It calls for,

First, A strict examination of Conscience, after the procuring and provoking causes of it. If it grieves our Spirits, that we have long lookt to God, Fasted and Prayed for Deliverance, but can find none; think how it grieves God's Spirit, that he hath lookt so long for our Reformation, but can find none. *Is there not a cause*, why the Harvest is past, &c. 1 *Sam.* 17. 29. And is not Sin the cause? It was a good and necessary search they put themselves upon, *Lam.* 3. 40. *Let us search and try our ways, and turn again to the Lord.* q. d. By Apostatizing from God, we have brought evil upon our selves; and now that the Hand of God is against us; they are not only our Sins that have procur'd, but

but deserv'd it. Let us therefore examine our selves, to find out our Sins, the Traitors that have betray'd us into the Hands of God's Justice, and turn from Sin to God. Now, the way to do this, is, by strict examination of Conscience, that Key that unlocks the Closet of our Hearts, where all our Books of Accompts lie: And when this is done, let *David*'s Prayer be a part of our Prayer, *Psal.* 139. 23. *Search us, O God, and know our Hearts: try us, and know our Thoughts.*

Secondly, A Solemn Humiliation of Soul for our Sin. In 2 *Chron.* 7. 14. *Humbling* is prescrib'd as one special appointed Means and Method of Healing a Church or State, Nation or Kingdom. Where Sin hath been the

Cause,

Cauſe, Humiliation muſt be the Cure; which is call'd, *An Afflicting the Soul*, Lev. 16. 29. but it is in order to Healing. This Humiliation is a perpetual Duty; for as long as Sin remains, there ought to be a Senſe of it; but it is to be renew'd more eſpecially in Times and Caſes,

1. Of *Great Sinning*. The greater our Sins are, the greater our ſenſe of them ſhould be. Great Sinning, calls for deep Humbling.

2. Of *Great Suffering*. Senſe of Suffering, ſhould lead us to a ſenſe of Sin. For our Afflictions are for our Humiliation. Sin is the Sting, as of Death, ſo of Suffering; and 'tis our deep Humiliation that muſt Unſting it. *Is the Harveſt paſt*, &c. and are we diſap-

disappointed of our expectations? If we gain Humiliation by our Frustration, we shall make an happy advantage of it to our Souls. But if God's hand be lifted up, and we not see it; if we feel it, and be not Humbled under it, we may expect our destruction should be as great as our Hearts are stupid. If any thing will hasten our Deliverance, and put an end to our Troubles, Wars, and Dangers, it must be our Humiliation, and a bringing the Tears of Repentance to put out the Flames of God's Indignation, which our Sins have kindled against us; it must be a retraction of all that we have done amiss. If at this day the disappointment of our hope, and expectation of a better condition, sticks as a

Thorn

Thorn in our Flesh, how should the Conscience of Sin (as having the chief stroke in it) be as a Sting in our Souls, to make us sensible, as of the Evil of Punishment felt; so more especially of the Provocation, or evil of Sin perpetrated and committed by us. What Evils, Personal or National, our Sins have had a hand in procuring, our Humiliation must have a hand in removing. The Proclamation is out, the Door of Mercy is open to a People that shall humble themselves, and prepare themselves, by unfeigned Repentance, for the entertainment of Mercy, and do not obstruct and hinder deliverance by their own obduracy, and unsensibleness of Sin and Judgments. Now, because this

is

is a day set apart for our Humiliation, especially to be renew'd, as our Case stands: Now, that the *Harvest is past, the Summer ended, and we not Saved*, I shall give you two Motives to a Solemn Humiliation under our disappointments.

1. *A Præcepto.* From the Duty of it, call'd for by Prophets and Apostles, *Mic.*6.8. Walk humbly with thy God, think of him Highly, of thy Self vilely and lowly. And *Jam.* 4. 9, 10. *Be Afflicted, and Mourn, and Weep; Let your Laughter be turned to Mourning, and your Joy to Heaviness. Humble your selves in the sight of the Lord, and he shall lift you up.* Turn your Feasting into Fasting; exchange your outward Joy into inward Grief, and

the

the debasement of your Hearts.

2. *A Beneficio.* From the good of it. And,

1. It will empty your Hearts of Self-confidence, which is the Bane, and Opposite to that fundamental Duty of Christianity, *scil.* Self-denyal.

2. It will dispose you to confess your Sins, and make way for the forsaking of them. It had this effect upon the humble Publican, describ'd by his humble Posture, standing a far off, *Luk.* 18. 13. And upon the Penitent Prodigal, *Luk.* 15. 18. *Father, I have Sin'd against Heaven, and before Thee, &c.* A purpose of turning from Sin, and returning to his Heavenly Father, arose out of the deep sense of his Prodigality in time past.

3. I

3. It will fit you to approach to God: The more humble, the more welcome. God will look to him that is Poor, and of a contrite Spirit, *Isa.* 66. 2.

3. *Inceſſant Prayer, or Invocation upon God.* Pray, and cry mightily to God, as *Nineveh* did, *Jon.* 3. 8. Lamenting their Sins, deprecating their Judgments, and imploring Mercy with earneſtneſs and vehemency of deſire, 2 *Chron.* 7. 14. *If they ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked ways, then will I hear from Heaven, and will forgive their ſin, and will heal their Land.* Humbling is not enough, there muſt be Praying alſo. *Elias* Pray'd againſt Rain, and the Heaven withheld it, and he Pray'd for Rain, and it

gave

gave it, *Jam.* 5. 17, 18. Prayer is of great Power with God, and of great profit to a People that use it. *Arma Christianorum patientia, & Precatio.* Prayer is the most prevailing Oratory with *God* for procuring Mercies, and preventing, or removing Miseries. The greatest Providential Changes that have been in the World, God hath made upon the Prayers of his People, which have been (as it were) the Midwives to bring them to the Birth. God will oftentimes do that upon the Prayer of his People, which he will not do without it. Hence that Precept for Prayer, and a Promise to back it, *Psal.* 50. 15. *Call upon me in the day of Trouble, and I will deliver Thee.* Yea, there is Precept upon Precept, and

and Promise upon Promise, *Mat.* 7.7, 8. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you, &c.* By this mighty Engine of the Prayer of Faith, God hath been moved to hold his Hands, and to Repent of his purpos'd, and to Revoke his denounced Judgments. The Moon has been made to stand still, *Josh.* 10. 12. The Sun to Retreat and go Back, *Is.* 38. 8. The Plague has been stop'd, *Ps.* 106. 30. The Armies of the Aliens put to Flight, *Heb.* 11. 34. Oh! the Divine Power of fervent Prayer, which does by an holy importunity even *vincere invincibilem*. *Let me alone*, said *God* to *Moses*, Exod. 32. 10. *Quis tenet te?* said the Father, why the instance, importunity of Prayer.

Hence

Hence *David*'s purpose to call upon *God* in the day of his Trouble, *Psal.* 86. 7. and his Practice was accordingly, *Psal.* 116. 3, 4. *The sorrows of Death compass'd me, and the pains of Hell gat hold upon me; I found Trouble and Sorrow. Then call'd I upon the Lord; O Lord, I beseech thee deliver my Soul.*

4. *A thorough-out Reformation.* We shall loose the benefit of all our endurances and disappointments, if we be not better'd by them, and do not turn from our evil ways. 'Tis not enough for us to humble our selves by Fasting, for so did *Ahab*, 1 *K.* 21. 27. when, *ver.* 21. God threaten'd what evil he would bring upon him; nor to Pray, as well as Fast; so will Hypocrites, when distressed, say, *Arise, and save us*, Jer. 2.

27. finding the Vanity of their Idols, and their own Folly in confiding in them, ſeeing they could not ſave them, when they moſt needed them; unleſs there be a turning from our evil ways, and putting Iniquity far from us, both,

1ſt, Out of our Hearts. *Purify your Hearts ye double-minded*, Ja. 4. 8. and *Jer.* 4. 14. *O Jeruſalem, waſh thy Heart from wickedneſs, that thou mayſt be ſav'd, ſc.* temporally, and yet not excluſive of ſpiritual and eternal Salvation. How long ſhall vain Thoughts lodge within thee? *ſc.* vain Hopes, and Expectations of a better Condition, till your Inward Part be cleanſed, your Heart be renew'd, and amended. The Heart is the Fountain of Life, the firſt that lives, and laſt that dies in Man;

and

and must be the first that Reformation Work begins at. We can't chase away evil from our Eyes, Hands, Feet, or Tongues, if it be not first chas'd from our Hearts; for the Heart is the seat of Wickedness; and therefore it is said, *Joel* 2. 13. *Rent your heart, and turn unto the Lord. Remove iniquity from your Hearts.* And 1 *Sam.* 16. 7. *God seeth not as Man seeth, but the Lord looketh on the heart.*

2*dly*, Out of your Lives. Say, with *Job*, 34. 32. *If I have done Iniquity, I will do no more.* Else, to what purpose is all our Fasting and Prayer? If we could Fast, Pray, and Weep our Eyes out, 'twould be of little avail to us, unless we Fast, Pray, and Weep our Sins out.

If

If we would get such a Humiliation or Reformation, as may repair our Losses, and retrieve our Hopes again, and hasten our Help; let it be,

First, Universal, of all sorts, least the Plaister be too narrow for the Sore. When a general Calamity is broken in upon a whole Kingdom, (like a Deluge of Waters) it is not likely to be stopt by the private Endeavours of a few; it must be an universal Work, by a general Repentance. The whole Country must come in with Spades and Mattocks to raise Banks to bound it. All must repent, and be reform'd, least all perish, and be destroy'd.

Secondly, Unfeigned, serious and deep, least the Tent be too short for the Wound, and so effect but

but a palliate Cure, and leave the Sore only skin'd over. *Wash ye, make you clean, put away the evil of your doings from before mine Eyes,* Isa. 1. 16. There must be a *ceasing to do evil,* and a *learning to do well*; both the Negative of *ceasing*, and the Affirmative of *doing*, must be joyn'd together. Bare Negatives signify nothing.

Thirdly, Undelay'd, and Timely, least the Physick come too late for the Disease. A Sore may be let run so long, till it be incurable, and past Remedy. Such a course of an universal, unfeigned, and undelay'd Reformation, would prove a Soveraign Remedy, and is the likeliest Receipt to heal a sick People, save a sinking State, and hasten a long look'd-for Deliverance: And till this course be taken, we can never be ripe for Mercy; but may live to see many more Harvests over, and Summers ended, and never be sav'd. *FINIS.*

A

SERMON

PREACHED

AT AN

ORDINATION,

AT

Remesbury in *Wiltshire*,

April, 18*th* 1693.

By William Gough, late Minister of the Gospel.

LONDON, Printed for *J.* and *H. Hammond*, 1694.

SERMON

PREACHED

AT A[illegible]

ORDINATION

1 Tim. 3. 1.

This is a true ſaying, If a Man deſire the Office of a Biſhop, he deſireth a good Work.

I Have pitcht on the ſubject Matter of this Scripture, which I take to be ſuitable to the Occaſion of this preſent Aſſembly: And I wiſh the *Diſcourſe* may be as Profitable, as Seaſonable: But leſt we ſhould be overſet with that fulneſs of Matter the Text affords and abounds with, you muſt be contented with a *Synopſis* only, inſtead of a *Treatiſe*: And ſince the foreſeen ſtraits of Time, will not ſuffer me to ſpeak as

copiously as I might, I will speak as compendiously as I well can.

Two things therefore offer themselves at first view:

1. A Preface. *This is a true saying,* πιστὸς λόγος, *Fidus* / *Fidelis* Sermo. *Beza.* / *Tremel.*

It signifies more than a bare single affirmation of the Truth of the following Doctrine, *viz.* a strong asseveration of the certainty and credibility of it; 'tis *Sermo fide dignus*, a saying worthy of all credence, and which none ought to call in question, or dispute, much less contradict.

2. A Proposition, or Doctrine. *That if a Man desire the Office of a Bishop,* &c. Here is no difficulty, but in the word *Bishop.*

For Explication we will treat,

1st,

1*st*, *De Nomine*, Bishop, Ἐπίσκοπος, ab Ἐπὶ super, & Σκοπέω intendere, an *Overseer*, or *Superintendent*, &c. Names are given to Things, or Persons, to express their Natures, Properties, or Offices by. The Name, *Bishop*, occurs but in four places, in all the *New Testament*. viz. Here, *Tit.* 1. 7. *Phil.* 1. 1. 1 *Pet.* 2. *ult. Shepherd and Bishop of*, &c. where 'tis appropriated to our *Saviour*. In the other places 'tis indifferently us'd, as the Name *Presbyter* is, as a Name for all such Officers in the *Church*, as have the *Oversight*, *Governance* or *Guidance of the Flock committed to them*: To such we find these different Names promiscuously given, Διάκονοι, *Ministers*, Ἐπίσκοποι, *Bishops*, Πρεσβύτεροι, *Presbyters*. All which, though

different in Name, are one in Office, *viz. To oversee the Flock, feed the Sheep, preach the Word, administer all Ordinances.* Only 'tis further observable about these Names:

1*st*, That the Name, *Minister*, is attributed to all the Apostles, 2 *Cor.* 3. 6. *God has made us able Ministers of the New Testament*, &c. The Name *Presbyter*, is assum'd by *Peter*, 1 *Pet.* 5. 1. *I who am an Elder*, &c. But none of them call'd himself a *Bishop*.

2*dly*, That the Name *Presbyter*, is well nigh us'd 20 times; and *Bishop*, but 4 times: The latter signifying nothing but an *Overseer*, the other a *Senior*, as a Name of more Majesty. An *Elder*, or *Senior*, is a Character of Respect, denoting the Dignity of those

those to whom it belongs. Bishop *Burnet's Pastoral Care*, p. 6.

2. *De Re.* And so the thing signify'd by the Name *Bishop*;

First, in general, Is any Charge or Office any Man has for any Business, Civil, or Ecclesiastical.

Secondly, In a more peculiar acceptation, It signifies an *Episcopacy*, or *oversight of the Flock*, or *Church of God*, which is every *Minister's* Charge. *Paul*, *Acts* 20. call'd the *Presbyters of the Church* at *Ephesus* to meet him, and gave them special Charge to take heed to themselves, and the Flock, over which the *Holy-Ghost* had made them *Overseers*. Ἔθετο Ἐπισκόπους, Constituted *Bishops*; where *Presbyters*, ver. 17. are stil'd *Bishops*. ver. 28. to like purpose observe, that when *Paul*, *Tit.* 1.

1. 5. had given charge to *Titus*, that was an *Evangelist*, to ordain *Elders* in every City of *Crete*, he immediarely proceeds to describe the Qualifications of a *Bishop*, (which had not been very pertinent, if he had not meant the same Person by an *Elder*, or *Presbyter*, and a *Bishop*,) and lays his Apostolical Injunction on them, to take the Oversight, Inspection, or Pastoral Care of the Flock. By the community of the Name, intending an identity of charge so to do.

These things being premis'd, you may observe,

1. That the Ministerial Function, is an Episcopal Function, or the Office of the Ministry, is an Office of Episcopacy, *i. e.* of Oversight of the Church of God,

1 *Thes.* 5. 12. *Ministers* are said to be set over People in the *Lord.*

2. That the Ministry is not only an Office of Dignity, but of Duty; not only a point of Honour, but a Work of Labour: *A good Work.*

Three things are here to be demonstrated, *sc.* That the *Ministry* is an Office,

1*st*, *Of Episcopacy, or Oversight.* The calling of *Ministers* is to be Inspectors or Overseers, to look well to their respective Flocks and Charges, as those that are under express and strict Obligation to care and diligence, in observing and watching over them for their Souls good: To which purpose they are call'd *Bishops*, *Pastors*, or *Shepherds*; Eph. 4. 11. *God* hath appointed in his Church

ſome to be Paſtors, Teachers, &c. of ſtanding uſe; which, whether they be diſtinct Officers, or two Names of the ſame Office, is queſtion'd by ſome: But many of the Learned deny, that there's any Eſſential difference between them. However it be, ordinarily *Paſtors* are *Miniſters*, fix'd to, and preſiding over particular Congregations, with the Care of Inſpecting, Inſtructing, and Ruling. The Care of a good *Paſtor* or *Shepherd* is ſo well known, that *Chriſt* is call'd, *The good Shepherd*, by way of Eminency, *John* 10. 11. far exceeding the beſt *Shepherds*, becauſe he came not only to extend an ordinary Paſtoral Care towards, but to expoſe to hazard and venture, and lay down his Life for them. The

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Prophet expresses *God's* Care of his People, by his feeding them, as a *Shepherd* carrying the Lambs in his Bosom, *Isa.* 40. 11.

And hence we may infer, That the Name of *Pastors* given to ordinary *Ministers*, supposes, that there should be in them, toward their respective Flocks and Charges, a very tender, constant, and affectionate Care of Inspection and Instruction of them, in Watching and Guarding of them from Sins and Errours.

2*dly*, *Of Dignity* and *Honour*. For *Ministers*, that are *Presbyters*, and *Gospel-Bishops*, are in a higher Station, than they are who are set to oversee; and are therefore to *be counted worthy of double Honour*, 1 Tim. 5. 17. either Honour of Reverence, or Maintenance;

nance; *And to be esteem'd very highly in love, for their works sake*, 1 Thes. 5. 13. As that that is due to them, for the Worthiness of their Work.

The giving honour to those in Sacred Orders, has been a Custom universal among all civiliz'd Nations; and therefore Natural, because Universal, as flowing from the native results of Reason. Much more has it foundation in Scripture, where it is declar'd and reveal'd to be the Will of *God*, that the *Gospel-Ministry* should be had in great Veneration; forasmuch as *Gospel-Ministers* are,

First, In Publick Prayer, *The Peoples Mouth*, and as their Oratours to *God*; and in Publick Preaching, *God's Mouth*, and as his Embassadours to them.

Secondly,

Secondly, A kind of Mediatours betwixt God and Men, employ'd in a Service of the greateſt Dignity and Honour, (than which, What can be greater?) *viz.* to offer to God a commemorative Sacrifice of the Sacred *Body* and *Blood* of his Son.

3. Of Induſtry and Labour. *Miniſters* are call'd,

1*ſt*, *Workmen*, 2 Tim. 2. 15. A *Workman* that does his Work ſo well, that he need not be aſhamed of it, let whoſe will look on it. 2 *Cor.* 6. 1. *We then as workers together with him*, &c. And my Text calls the Office of an *Overſeer*, a Work, Επισκοπην. And a Work it is indeed, if follow'd as it ſhould, as good as the Office is great, as hard as it is honourable: Inſomuch, that the Apoſtle exhort-

exhorting the People to esteem them that labour among them highly, annexeth, for the reason of his Exhortation, the Consideration of their Work, 1 *Thes.* 5. 13. he says, not for their Dignity sake, so much as for their Work sake; for the Office was made for the sake of the Work. *Eph.* 4. 11. *Apostles, Prophets, Evangelists, Pastors, and Teachers*, are said to be given to the Church, *for the perfecting of the Saints, for the work of the Ministry*: He does not say, for the *Dignity* of the Ministry, but for the *Work*, as the end of all those Offices, every one of which is a Ministry, or Service to the Church.

2*dly*, *Labourers*. 1 Tim. 5. 18. *The Labourer is worthy of his Reward*. Where note, That the Apostles

ſtles Deſcription of the calling of *Miniſters*, by the *Oxen treading out Corn*, by the *toil and pains-taking of Husbandmen*, and *Day-Labourers*, and ſuch like Reſemblances, ought to be anſwer'd in the Induſtry of all that God has conſtituted *Biſhops*, and *Overſeers of the Flock*. When *Chriſt* asked *Peter*, *Loveſt thou me?* He preſently added, *Feed my Sheep*, Joh. 21. 15. 1 *Theſ.* 5. 12. *Brethren, know them which labour among you.* And, 1 *Tim.* 5. 17. *Let the Elders that rule well, be counted worthy of double honour; eſpecially they who labour among you in the Word and Doctrine.* The Work of the Goſpel is Parabolically compar'd, by our Saviour, to a *Field*, and to a *Harveſt*, Mat. 9. 37. and a Direction is left by him to all his

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Followers, to pray his Father, that he would ſend *Labourers* into his *Harveſt*, who are to plow, ſow, plant, and cultivate the Soil of the Church: which things import,

Firſt, That the Labour of *Miniſters*, is parallel with that of *Husbandmen*, with whom there is a continual Return of daily hard Labour, requiring both Diligence and Pain; ſo as that ſtill the end of one task, is the beginning of another. To break up the fallow ground of Peoples Hearts, that they may be fitted to receive the precious Seed, What Labour doth it require? After the Seed is ſown, the Enemy will be ſowing Tares, which need plucking up. After planting, there muſt be weeding and watering. *Secondly*,

Secondly, That the Dignity belonging to the Miniſtry is great, but ſuch as muſt carry Labour with it, as that for which the Dignity is due. Dignity calls for Duty. The many other Titles, of *Watchmen*, *Rulers*, *Builders*, and *Souldiers*, given to *Miniſters*, import as much as that their Office is a Miniſtry, or Service to God for Souls; the Labour, Duty, Pains, and Work whereof, is not to be declin'd, and ſlighted over by them, eſpecially, having ſo great a Rule and Pattern ſet before them, as *Chriſt*, *who came not to be miniſtred unto, but to miniſter*, Mat. 20. 28. In ſhort, the Work of the Miniſtry, and Overſight of Souls, is not an idle Man's Occupation; but a Labour, compar'd to that

of

of *Harvest-Work*. *Melanchon* thought, the sorest Labours of all, were *Parturientis, Imperantis, & Docentis*, viz. *the Labours of Travelling-Women, of Magistrates, and of Ministers.*

But here it may be ask'd,

First, May any Man desire this good Work? I answer, 'Tis not every one's Work, nor any one's Work,

1*st*, That is sinisterly mov'd to desire it; that desires it, as some desire it, only for the Office, Dignity, and Revenue-sake, rather than the Work-sake, and chief end of the Work, the Glory of God, and good of Souls. The Apostle calls it κάλον Ἔργον, *Opus præclarum*, an excellent Work, and therefore a hard Work; for the best things are hardest.

hardeſt. But, How many deſire the Office ſeparate from the Work? So they have the *Honor*, What care they for the *Opus*? But what God has joyn'd together, may not be ſever'd; either the Office from the Work, or the Work from the Office. *Eſtius* and *Gerrard* obſerve the deſire mentioned in the Text twice, to be expreſs'd by two different Words.

1. *If a Man deſire*, &c. ὀρέγεται *i.e.* ardently, earneſtly deſire it, with as great a deſire thereunto, as to his Natural Food. ὄρεξις ſignifies the Natural Appetite a Man has to Meat, when he is hungry.

2. *He deſireth*, &c. ἐπιθυμεῖ. Here the word render'd *Deſire*, ſignifies a leſs ardent deſire, than the

the former. The reaſon of this diverſity of expreſſion may ariſe from this, That the ſame thing is by many more ardently deſir'd by the Name of an Epiſcopacy, than of a Duty; of an Office, than of a Work.

2*dly*, That is not duly qualified for it, and has not ſome competent Ability to diſcharge it. As *Melanthon* thought, the Labour of a *Miniſter* little ſhort of that of a Travailing-Woman; ſo *Chryſoſtom* thought it a Burthen heavy enough for the ſhoulders of an Angel.

But, alas! in theſe Times of Arrogancy, and liberty of Propheſying, now that every one that hath got a little ſmattering in the *Scripture*, and thinks himſelf to be ſomething, when he is nothing,

nothing; but, in his own conceit of his ſufficiency, to take Preaching-Work upon him, tho' he never had the Education of a *Scholar*, nor the Qualifications of a *Miniſter*; what's become of the Apoſtle's Queſtion? 2 *Cor.* 2. 16. *Who is ſufficient for theſe things?* when ſo many Men bred up in other Callings, and cumbred with other Occupations, think themſelves ſufficient, and ruſh to the Office of Preaching. Have we not ſeen many of Mechanick Trades, and ſuch like Employments, empty themſelves for the Office of Preaching, without Parts and Abilities, Qualifications or Accompliſhments truly Miniſterial, ſave that a little Underſtanding and a bold Uſurpation have been deem'd a ſufficiency

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5. 4. As it was said of the *Jewish Priesthood*, so of the *Gospel*.

Secondly, What call must a Man have to the Ministry, or Oversight of *God*'s Church, to be counted call'd of *God*?

I Answer.

1*st*, A Commission from Heaven, or internal Call, by having an Heart enclin'd to the Work, and a Mind endow'd with a competency of fitness for it.

2*dly*, An Ordination from Earth, or external Call, from Men, authorized by *Christ*, to separate and ordain others to the Work, by Fasting, Prayer, and Imposition of Hands.

Of which we are to understand,

1. *Paul*'s Caution to *Timothy*, 1 Tim. 5. 22. *Lay hands sud-*

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denly on no Man, viz. in Ordination, or conferring Power on Persons, and setting them apart for Ecclesiastical Ministrations.

2. The like Caution, 1 *Tim.* 4. 14. *Not to neglect the Gift which was given him*, (for the discharge of the Office of the Ministry) *with the laying on of the hands of the Presbytery*, viz. in Ordination, as a Power especially committed to *Presbyters*, not Authoritively, but Ministerially. Now, *How shall they preach, except they be sent?* Rom. 10. 15. *viz.* How can they do it duly, regularly, profitably, as in the Name, and by the Authority of *Christ*, without this orderly Mission, and Ordination to Preach the Word, and Administer the Sacraments. 'Tis made

made a Note of False Prophets, *Jer.* 23. 21. That they ran of their own heads, either without Commission from Heaven, or Ordination from Earth, *I have not sent these Prophets, yet they ran: I have not spoken to them, yet they prophesied*, viz. unsent of God, in an extraordinary way; uncall'd of Men, in an orderly way.

Uses, which may be rais'd from the Text, are,

First, Of Caution to *Ministers*, and *Overseers of the Church*:

1*st*, Against pleasing Mens Humours in their Preaching *Placentia*, or such Doctrines as are a Gratification of them in any unwarrantable Opinions or Practices. *Paul* clears himself from any base Flatteries of the *Thessalonians*;

ſalonians; Neither at any time uſed we flattering words, 1 Theſ. 2. 5. avouching, how far he was from this courſe of fitting his Sermons to any of their corrupt Humours for Advantage. *Gal.* 1. 10. *Do I ſeek to pleaſe Men? if I yet pleaſed Men, I ſhould not be the Servant of Chriſt.* If I ſhould, without regard to the pleaſing or diſpleaſing of *Chriſt*, ſo comply with Mens Humours, as to do and ſay as they would have me, unleſs it be in order to their Souls Benefit, in things indifferent, I ſhould not be *Chriſt*'s Servant.

2*dly*, Againſt Preaching themſelves. As they muſt not pleaſe Men, becauſe they are the Servants of Chriſt; ſo neither may they Preach themſelves, becauſe they

they are the Servants of the Church: Whether,

1. By making themselves the end of their Preaching, by any servile Affection, or Ambition, and desire to shew their parts, or accomplish some selfish designs.

2. By glossing the pure Word of God, so as to wrest it to a wrong Sense to serve turns.

3*dly*, Against running into Extreams. Observe a temper, particularly these two.

1. Exalt not the Power of Nature and Free-will, to a detracting and derogating from the specialty of God's Grace in Man's Conversion.

2. Neither exalt Free-grace, to the undermining superceeding Duty and Obedience. Some

Men make Free-will to do all, Grace to do nothing; Others make Grace to do all, and leave nothing for Man to do; if not intentionally, yet implicitly, interpretatively, eventually, and consequentially. For, as Men may be *ſub laudibus naturæ, inimici gratiæ*; ſo, *ſub laudibus gratiæ, inimici obedientiæ.*

4*thly*, Againſt uſing in their Preaching a nimiety or overmuchneſs; either, *Firſt*, Of denouncing Threats and Terrors; or, *Secondly*, Of propounding Promiſes and Comforts to their Auditory. For Men will be ready to deſpair, if they hear nothing but Terrors, and feel nothing but Fears in themſelves. And, on the contrary, to preſume, and grow ſecure, if they hear nothing

thing but Mercies and Comforts. We find in the Prophets *Threats* and *Promises*, *Judgments* and *Mercies* so interwoven, that the one might break, the other melt Sinners into Repentance, and cast them into God's Mould. The Skill of a Preacher is much shewn in discerning, when is a seasonable time to be a *Boanerges*, and when a *Barnabas*.

Secondly, Of Instruction in some principal bounden Duties and Properties of well-accomplish'd *Ministers* and *Overseers*.

1. To be much conversant in the Study of the Scriptures, and apply their chief Care this way, as the best course to wax riper and stronger in their Ministry. The Scripture is the best Treasury to furnish out Matter for a profitable Sermon. 2. To

2. To shew a great concern for Souls, and study to edify their Hearers, and not to flatter them: And, in the first place, to be mindful of their own Salvation, *Act.* 20. 28. For, they'll have little concern for the Salvation of other Mens Souls, that have little care for their own. Get a Sense of the Greatness of the Trust, and the Importance of the Care of Souls.

3. To accommodate their Discourses,

1. To the Peoples Capacities. Milk for Babes. Strong Meat for strong Men. *Christ* instructed his Disciples, *as they were able to bear*, Mark 4. 33. accommodating his Style and Method to their Capacities. He Preaches best, that Preaches most to the Capa-

Capacities, Understanding, and Profit of the Auditors.

2. To their Consciences. He's the best Master of the Art and Gift of Preaching, whose Matter does not only tickle the Fancy and the Ear, but goes to the Heart, and makes the Hearers look Sober, Grave, and turn their Thoughts inward upon themselves. Now and then a loud lash to awaken, and now and then a tender touch to soften the Conscience, is the likeliest way to profit.

4*thly*, To break off all Love of the World. While *Ministers* cumber themselves with Worldly Cares, more than is necessary, they'll be apt to grow remiss in the more important Cares and Concerns of Souls, which

are more their Business. The Ministry is a Warfare, and, *No man that warreth entangleth himself with the affairs of this life*, 2 Tim. 2. 4. As if the Apostle had said, *A Souldier* once enter'd into the Muster-roll, useth to abdicate other Employments, as *Husbandry*, *Trading*, &c. So a *Minister* once enter'd upon the Ministry, must not voluntarily, and of a choice, or needlessly, and without just cause, involve himself in secular Employments; but give himself up to his *Ministerial Work*.

5*thly*, To divide the Word aright, giving to every one his Portion, or due Dimensions. 2 *Tim.* 2. 15. *Study to shew thy self*, &c. *rightly dividing the word of truth*, ὀρθοτομοῦντα, rightly cutting

ting out, Workman-like, Comfort, Counsel, repose to whom they belong: For the Precept respects not only the Word divided, but the Persons to whom the division is made; nor so much a Logical, as a Theological division of the Word: And the Metaphor is taken,

1. From the *Priest*'s dismembring and dividing the Beasts cut out for Sacrifices, in such manner, as that all might have their shares.

2. From a *Cook*'s cutting out of Meat for his Guests, to every one his part.

3. From a *Steward*'s giving to every one of the Family his due Portion: Which agrees with the Name of *Stewards of the Mysteries of God*, given to *Ministers*,

ſters, 1 Cor. 4. 1. whoſe Office is to make diſtribution of the Doctrines and Miſteries of the Goſpel among their People, according to their Capacities and Neceſſities. They are to make a difference, ſo to terrify the Wicked, as to comfort the Children; ſo to warn the *unruly*, as to *comfort the feeble-minded*, 1 Theſ. 5. 14. Some are to be treated as *Lambs* in *Chriſt*'s Flock, young, tender, eaſily to be offended, and affrighted. Some as *Sheep*, grown to more Strength and Maturity. To ſome they are to be as *Spiritual Fathers*, to beget them unto *Chriſt*. To ſome as *Nurſing-Mothers*, to cheriſh them with the Milk of *God*'s Word, that they may grow thereby. Sometimes

times they are to feed the People with the Manna of the Promises, and sometimes to strike them with the Rod of the Threatnings.

6thly, To endeavour a grateful Delivery in Preaching and Dispensing the Word. For many a good composition of Matter is, if not quite spoil'd, yet much worsted by an ill Pronounciation of Voice, or an affected tone of Speech. That Pronounciation is best, and likeliest to produce the best effects, that's natural, with an equal measure of Gravity, and Affection without Affectation; when a *Minister* shall speak so, as if he felt what he speaks, and designed nothing more, than to make those he speaks to, to feel it likewise.

There's

There's great force in a good Pronounciation, in giving a due *Emphasis*, and right Articulation to Words, Phrases, and Sentences.

7thly, To give themselves up to the Work, and make it their whole Work, and not a Work by the By. *Give thy self wholly to them*, 1 Tim. 4. 15. Ἐν τούτοις ἴσθι, Be in them. The Apostle advised and advertised *Archippus*, Col. 4. 17. to take heed to the Ministry, which he had receiv'd of the Lord, and to fulfill it. To fill up all the parts of it, and leave none unperform'd. Other Callings mostly take up the whole Man. Much more should *Ministers*, to the best of their Skill, and utmost of their Power, make theirs the Labour and Business of their Lives, and *be*

instant

instant in season, and out of season, 2 Tim 4. 2. Woe will be to those *Pastors*, that are more for feeding themselves, than their Sheep; and so they may have the Fleece, let whose will look to the Flock, *Qui non pascunt, sed depascunt gregem*; that are more for fleecing and eating the Flock, than feeding them.

8*thly*, To lead exemplary Lives, and Preach by Example, as well as by Doctrine. For, if Precepts are more binding, Examples are more drawing. A *Gospel-Bishop*, *Presbyter*, or *Minister*, must, ὀρθοποδεῖν, foot it aright, and tread the way to Heaven himself, as well as, ὀρθοτομεῖν, divide the Word aright, and teach others the way. Purity of Life, and Probity of Manners

Manners in *Ministers*, is as much to the Success of the Ministry, as Orthodoxy, or Soundness of Doctrine. 'Tis render'd as a Reason, that many People were added to the Lord by the Ministry of *Barnabas*, viz. because *he was a good man*, Act. 11. 24. Whose good Works accompanying his good Preaching, was a means of the Conversion of many. Otherwise, if a *Minister* be not a good Liver, as well as a good Preacher, he'll pull down more out of the Church, than build up in it. For, the ill Example of a *Minister*, hardens People in their Sin, and puts them out of the reach of Conviction. Men generally consider more how a *Minister* Lives, than how he Preaches; more what

what he does, than what he ſays: And count it a ſhameleſs thing in him, that is to inſtruct others, if he be not, in ſome part, ſuch an one himſelf, as he teacheth others to be.

9*thly*, To arm themſelves with Courage, and Conſtancy in this Work, whatever the iſſue of their Pains may be. Though they meet with dull Ears, groſs Hearts, and all their Pains-taking ſhould be but like waſhing *Black-a-moors* white; yet let them not be diſcourag'd: For,

1*ſt*, There may be a tenth, that may return in time, *Iſa.* 6. 13. The Seed ſprings not up as ſoon as ſown.

2*dly*, However *Miniſters* Faithfulneſs and Diligence in God's Word will be accepted, yea, though

though it ſhould be verify'd of them, as was ſaid of *Chriſt*, Luk. 2. 34. that they ſhould be ſent, as well for the fall, as riſing of many. For ſo cries *Iſaiah*, 49. 4, 5. *I have laboured in vain, I have ſpent my ſtrength for nought, and in vain, yet ſurely my judgment is with the Lord, and my work with my God. And now, ſaith the Lord that formed me from the womb to be his ſervant, to bring Jacob again to him, Tho' Iſrael be not gathered, yet ſhall I be glorious in the Eyes of the Lord, and my God ſhall be my ſtrength.* And, *We are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh*, 2 Cor. 2. 15. *Miniſters* ſhall be rewarded, as well as accepted, though iſſue be not

anſwer-

answerable. The *Physician* is paid his Fee, though the Patient die; so shall *Ministers* have their Recompence *secundùm laborem, non eventum*, according to the Faithfulness, not according to the Successfulness of their Labour and Diligence.

Thirdly, Of Exhortation to you that are God's Building and Husbandry, and our Oversight and Episcopacy. You have heard our Duty; Now hear your own.

1*st*, To love and esteem those that God has made your *Overseers*. Would you have those in low esteem, whom God has dignified with such eminent Titles, as your *Overseers*, and his *Ambassadors*? And, What Prince holds not himself concern'd in

the

the Honours or Indignities done to his *Ambassadors*?

2*dly*, To indicate your Love to them, by providing a competent Maintenance for them. The Ministry is a Warfare, and *Who goeth a Warfare at his own charges?* 1 Cor. 9. 7. He argues the reasonableness of it, that they who Preach the Gospel, should be maintain'd at the Charge of those they Preach it to, by Similitudes;

1. From a *Warfare*. He that lists an Army, expects not that the Souldiers should maintain themselves without Pay.

2. From a *Vineyard*. He that employs Workmen to plant a Vineyard, allows them Wages, while in his Work.

3. From

3. From a *Flock.* 'Tis fit, they that are employ'd in feeding a Flock, should eat of the Milk of it.

3*dly*, To attend upon their Ministry, and receive the Word at their Mouths, as having the Oversight of your Souls. If there be a Woe against us, if we neglect Preaching, 1 *Cor.* 9. 16. Is there not the same against you if you neglect Hearing? or, *forsake the assembling of your selves together?* Heb. 10. 25. *Idem est non habere, & non uti.* 'Tis all one, not to have the Gospel, and not to attend the Preaching of it: For a Man is held not to have that, which he does not make a good use of, especially in things, whose worth lies wholly in their use; for it is as good, as if he had them not.

4*thly*,

4*thly*, To take their Reproofs kindly; For *Miniſters* are ſet over you to admoniſh you, 1 *Theſ.* 5. 12. and to rebuke and reprove you, as well as to inſtruct and exhort you, 2 *Tim.* 4. 2. And, *Sirs*, if our Reproofs and Rebukes, inſtead of a regret and diſguſt from you, (which is too common) meet with a kind and due reception with you, (which is more rare) you'll ſhun and acquit your ſelves from the Imputation of being Scorners, (which you'll otherwiſe incurr,) and obtain the Reputation of Wiſe Men, according to *Proverbs*, 9. 8. *Reprove not a Scorner, leſt he hate thee: Rebuke a Wiſe Man, and he will love thee.*

5*thly*,

5*thly*, To adorn the Goſpel we Preach to you, with a Goſpel-Life. The good of the Goſpel, is in the uſe of it; and the uſe of it, is to love it, and live up to the Rules of it, and to have your Converſation ſuch as becomes it, *Philip.* 1. 27.

6*thly*, *To pray for us, that the word of the Lord may have free courſe, and be glorified*, 2 Theſ. 3. 1. As we pray for you, ſo muſt you pray for us. Both we and you are engag'd to pray for one another; And both to pray for the Succeſs of the Goſpel. Pray to God to preſerve the Goſpel; for the *Pope*, and *Trent-Counſel*, are Plotting ſtrange Buſineſs; and, was there ever more need of the joynt Prayers of all good

People

People to God, to preserve the Gospel, now that the whole Posse of *Hell* and *Rome* is engag'd against it?

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